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A N
EXPLANATION
OF THE
PRINCIPLES
OF THE
Christian Religion,
AND THE
TRUTH *and* REASONABLENESS
Of them shew'd in
Short DISCOURSES
ON THE
Church-CATECHISM.

To which is added,
A brief Account of *Confirmation*, and other
Usages of the Church; with a Conclusion con-
cerning the Excellency of the *Christian Religion*
and of the *Church of England*.

By R. DAVIES, M. A. Rector of
Rose-Crowthor in *Pembrokeshire*.

Go ye therefore and teach all Nations, baptizing them in the
Name of the Father, and of the Son, and of the Holy Ghost.

Teaching them to observe all things whatsoever I have com-
manded you. Matth. xxviii. 19, 20.

He that believeth and is baptiz'd shall be sav'd, but he that
believeth not shall be damn'd. Mark xvi. 16.

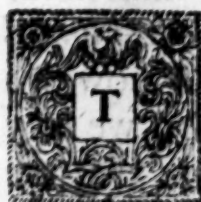
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By K. HAVILLER, M.A. Director of
Refuge Commission in London.

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TO THE
INHABITANTS
OF THE
PARISH
OF
Rose-Crowther.



THE Church of *ENGLAND* having with great Wisdom and Piety provided this short *Catechism* for the Instruction of her Youth in the *Principles* of the *Christian Religion*, it were exceedingly to be wish'd that none were ignorant of it, and that those who are acquainted therewith were also able to give a *Reason* for those *Principles* in which they have been instructed. From such a Knowledge as

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this of Christianity, we should have good ground to hope for the noble and genuin *Fruits* and *Effects* of it on the *Minds* and *Lives* of our People, that they would become both true *Members* of the Church, and good *Subjects* to the State, having a just *Fear* of God, free from *Superstition* and *Error*, and a sincere *Love* of that holy Religion he has reveal'd to us, and in Obedience thereto pursuing *Peace* and *Charity* and *Beneficence* towards each other, with chearful and well-grounded Hopes of receiving the infinite Advantages in another Life of their *Piety* and *Virtue* in this. And this *Catechism* duly explain'd is of excellent Use to instruct *such* of the *Aged* also who are yet but *Children* in *Understanding*, and even to confirm the more knowing in the *Principles* of our most holy Faith, the Knowledge whereof is of the *utmost* *Consequence* to all. For if any thing is of consequence to us, it must needs concern us to *know* and to be *convinc'd* what we ought to *believe*, and how we are oblig'd to *lead our Lives*, that we may not only escape the *Punishments* that are denounc'd against wicked Men, but obtain the *Happiness* of the Just. And tho' I know the World wants not *Expositions* of the *Church-Catechism* done by great and excellent Men, yet as I conceive that *new Books* of this kind, if they do Justice to their

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their Subject, will always have their Use, so I could not so well *satisfy* myself with recommending to you the Labours of *others* as making this Offer of my *own*, which I desire you will accept, as a sincere Testimony of my Affection for you, and my Desire of your Happiness both in this Life and a better. For your obtaining of which, as the *Knowledge* and *Practice* of the *Christian Religion* is the certain and only Means (for *Godliness*, and that only, *is profitable unto all things, having Promise of the Life that now is, and of that which is to come*) so I hope the following *Explanation* of the *Principles* of it will not be un-serviceable to that End. 1 Tim. iv. 8.

In order thereunto I have endeavour'd not only to *explain* to you the *Principles* of Christianity, as contain'd in the *Church-Catechism*, but also, as far as the *Smallness* of this Work would *allow*, or the *Design* of it might *require*, to *shew* the *Truth* and *Reasonableness* of them; the doing of this being of exceeding consequence to render our Religion, as it ought to be, *rational* and *just*, free from *Superstition* on one hand, or a *Compliance* only with *Custom* on the other. I have moreover given you a *brief Account* of *Confirmation*, and other *Rites* of the Church, because I think it to be of great Use that we should have just Notions of

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of them. And in the last place I have attempted to shew you in *one View* the *Excellency* of the *Christian Religion*, and of the *Church of England*; from whence we may be the better able to discern that we have the utmost reason to obey so *divine* an Institution, and to continue stedfast in the *Communion* of one of the best Churches upon Earth. This therefore being the *Nature* and *Design* of this *Treatise*, which I undertook upon your Account, I take Leave with the greater Freedom to recommend it to your *frequent* and *serious* Perusal; and I hope it will not be without its Use, if every Master of a Family, or some other proper Person in it by his Direction, would read regularly a *Portion* or two of it on *Sundays* to the rest of the Family, and explain to them, if need be in any particular Passages, the Sense and Meaning thereof. I promise myself also to make some good Use of it in the *Church*, but of which I need say nothing at this time.

I confess I was the more readily determin'd to a Work of this kind, not only because I hop'd it might be some *Advantage* to you, but because it was not at all *new* to me. Yet I have no reason to say that this small Work *even* with *this* Advantage cost me no *Pains*. I was oblig'd
to

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to do a great deal more than only to *transcribe* my former *Compositions* on the *Church Catechism*, which have now lain by me many Years. I had besides no want of other Business, and was not willing to perform *this* in a *careless* manner, or without giving it all the *Advantages* I could. But in speaking this I ought by no means to omit making an *humble* Acknowledgment of the *Assistance* I receiv'd for it from the Most Reverend the Lord Archbishop of Canterbury's excellent *Commentary* on the *Church-Catechism*. 'Tis with the greater Pleasure I do this, not only for the sake of *mentioning* so *valuable* a Book, but because it gives me this Opportunity to *express* the great and *grateful* Respect I have for the *Author* of it. A *Name* that ought always to be mention'd with *Honour* by all *Lovers* of our *Constitution* in *Church* and *State*, and by *me* especially in a *Work* that is dedicated to *you*; it being to his *Kindness* in some measure that I owe the *Occasion* of it. And it is indeed a *particular* Pleasure to me that I owe my *Preferment* in the *Church* to the *Assistance* of so great and so good a Man.

And I assure you it is also a *Pleasure* to me, that by God's *Providence* my Lot hath fallen among *you*; and as 'tis no less my Desire than my Duty to cultivate a *Friendship*

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ship always with you, so you may depend upon the *Sincerity* of my *Good-will* and *Intentions*, who am with unfeigned Wishes and Prayer both for your *temporal* and *eternal* Happiness,

Dear Brethren,

Your most affectionate

and assured Friend,

R. DAVIES.



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6. *A noble Piety and Virtue is the genuin Off-*
spring of Christian Obedience. p. 130
 7. *Of the Excellency of the Church of England.* ib.
 8. *What ought to be the Consequence of this Ac-*
count both of the Christian Religion and of the
Church of England. p. 132

Directions

The CONTENTS.

<i>Directions for Morning and Evening Prayer, either for a private Person or a Family, out of the Book of Common-Prayer.</i>	p. 133
<i>Morning-Prayer for a Child.</i>	p. 135
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E M E N D A N D A.

PAge 12. *Begin the 4th Paragraph at the Words,* and for further Proof. p. 24. l. 17. r. but because. p. 36. Note, l. 2, r. teach us. p. 39. l. 13. r. and that of the Father. p. 49. l. 26. r. of both. p. 51. l. 15. *dele as,* p. 62. l. 27. r. crying a Sin as Murder, p. 75. l. 12. r. towards our Neighbour,

Page 56. l. 2. after *Benefits,* add, to wit, the *Creation* of the World, the *Resurrection* of our blessed Saviour from the Dead, and our *Redemption* thro' him, together with the *Mission* of the Holy Ghost on the Apostles on the Day of Pentecost, and the Constitution of the holy Catholick Church, as the Consequence of it. These should be the Subject of our devout Praises ----

Begin the Note in the same Page as follows: It seems to be the universal Opinion that the Day of *Pentecost,* on which the Holy Ghost descended on the Apostles, was the first Day of the Week, This appears to have been the Sense of the Church in her Appointment of *Whitsunday.* Even those that otherwise differ ----

Page 76. l. 13. instead of the Period, *Without these Virtues,* insert these that follow. For these also are agreeable to the Will of God, and the Interest of Mankind in their Dealings and Intercourse with one another. Nor without them can we perform our Duty to God or Man as we ought, The former, I mean *Temperance.*----

I have only further to observe, that as I would have Discourse XXI. divided into 4 Paragraphs, and XXII. into 3, I have accordingly consider'd them as so divided in the foregoing Table of Contents,



DISCOURSES
ON THE
PRINCIPLES
OF THE
Christian Religion.

Quest. **W**hat is your Name?

Answ. N. or M.

Q. Who gave you this Name?

A. My Godfathers and Godmothers in my Baptism, wherein I was made a Member of Christ, a Child of God, and an Inheritor of the Kingdom of Heaven.

Q. What did your Godfathers and Godmothers then for you?

A. They did promise and vow three things in my Name. First, that I should renounce the Devil and all his Works, the Pomps and Vanities of this wicked World, and all the sinful Lusts of the flesh. Secondly, that I should believe all the Articles of the Christian Faith. And thirdly, that I should keep God's holy Will and Commandments, and walk in the same all the Days of my Life.

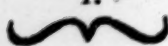
B

1. The

Discourses on the Principles

Discourse

I.



See the latter
End of the
Office of pub-
lick Baptism.

1. The *Catechism* begins with asking the Child's *Christian Name*, not only because it is so easy and familiar a Question to Children, but because it so directly leads to the Consideration of our *Baptism*, and the *Vow* that was then made by our *Godfathers* and *Godmothers* in our *Name*. For it was then we receiv'd from them our *Christian Name*, which is so called, because it was given us when we were baptiz'd or christen'd, that is, made *Christians*, or Disciples of *Jesus Christ*, such as profess themselves willing to learn of him, and to be guided by him, and by consequence ready both to believe his Doctrine and to obey his Laws. And the reason why the Church continues the ancient Usage of having *Godfathers* and *Godmothers* in our Baptism†, is not only that they should promise in the Name of the Child, but also that they should be as *Sureties* for his Instruction in the Christian Faith, and that he may be virtuously brought up to lead a godly

† It does not appear that Infants were at all baptiz'd without Sponsors in the primitive Times. Indeed anciently but one Sponsor was required, whose Duty it was, as it is now, to answer for the Child, and to take care of his Instruction and Obedience. And then too Parents were commonly Sponsors for their own Children. Now the Church requires three Sureties for every Child, perhaps to make up by a greater Number the want of that Zeal which was in the primitive Times, when one was perhaps as good or better Security to the Church for a Child's Instruction and Conduct, than three in these later Ages. However the Church cannot be blam'd for her Care of her Children, and 'tis not to lessen the Parents Obligation to educate their Children well, that they are not now allow'd to be Sponsors for them. Their Obligation so to do is founded in Nature; and 'tis with Wisdom and Piety that the Church is desirous to add an Obligation for so good an End on others also, to supply what might happen to be wanting in the pious Education of Children, either by the Death, or other Incapacity, or Neglect of their Parents.

and

and a Christian Life. When we therefore consider the infinite Advantages of true Religion and Virtue, it were most unreasonable to blame the Church for her Concern for the good *Education* of her Children in that, which is the only Means to their obtaining a happy and an immortal Life; by superadding to the *natural* Duty of Parents towards their Children, an Obligation on *others* also to *bring them up in the Nurture and Admonition of the Lord*. And if but few receive Benefit by this Institution, the Advantage even of those few is a good reason for the continuance of it. It is indeed to be wish'd that all *Godfathers* and *Godmothers* had a due Regard, as they are oblig'd, for the *spiritual* Welfare of the Children for whom they are *Sureties*, and accordingly took all proper Opportunities to promote their *good Education* in true Christian Knowledge and Virtue, especially when the Neglect of Parents or other Relations makes it the more necessary for them so to do. But if any Circumstances of Things render this impracticable to any one, he may depend upon the *Integrity* of his Intention in what happens not to be in his *Power* to perform. And as the *Institutions* of the Church are by no means to be *despised* or *rejected* on one hand, so are they always to be interpreted with *Reason* and *Equity* on the other.

2. But that which is chiefly *observable* in the Answer to the second Question, is the mention of those great *Privileges* or Blessings we receive in our Baptism, wherein we were made *Mem-* Eph. i. 22,
bers of Christ, that is, Members of his *mystical* 23.
Body the Church, or Congregation of Christian People, of which he is the *Head*, or supreme Governor. And by being made Members of *Christ's Church*, we also become the

Rom. viii.
15.

Children of God, being receiv'd into his Family, not as *Slaves*, but as *Sons*, tho' we were by *Nature the Children of Wrath*; and consequently are entitled to the Privileges of his *Children*, of being supported and protected by him here, and of having a Right to that immortal Happiness which is promised hereafter to the Just. Thus therefore we are also in *Baptism* made *Inheritors* or *Heirs of the Kingdom of Heaven*, that is, we have a *Title* to it, as a Son has to the *Inheritance* of his Father.

3. But the Advantages that flow from these Privileges of our *Baptism*, depend upon our Performance of what we are obliged to by being baptiz'd; for without this it will be of no Advantage to us to be of the Number of *Christian People*, and we shall forfeit our Right to be called the *Sons of God*, and our Title to his *Kingdom*. It is therefore necessary we should know what it is that we ought to do, in order to our obtaining the full Accomplishment of those Blessings to which we are entitled by our *Baptism*, and that is what our *God-fathers* and *Godmothers* promised in our Name when we were baptized; namely, to renounce the Devil and all his Works, the Poms and Vanities, &c. † By the Devil are meant those evil Spirits, who with their Prince or Chief, having been once *Angels of Light*, but now fallen by their Rebellion in Heaven from their first Estate, are

Jude vi.
Matth. xxv.
41.
1 Pet. v. 8.

† The renouncing the Devil and his Works in our *Baptism*, seems to have been originally intended against the Idolatry and Superstition of Heathenism, and those abominable Works which were practis'd in their religious Rites and Mysteries. St. Paul assures us that the Gods of the Gentiles were Devils, and some of their religious Rites, such as human Sacrifices, &c. were in the highest degree Works of the Devil. And by the Poms of the World, seem

are thereby become *impure Spirits*, and busy to seduce Mankind into the same State of Rebellion and Misery with themselves. And by *their Works* is meant all manner of Vice and Sin, and more especially Malice, Revenge, Lying, Slandering, Murder, Idolatry, and the like, which seem to be in a more peculiar manner the Works which those apostate Spirits either delight to do themselves or to tempt Mankind to do. By the *Pomps and Vanities of this wicked World*, are meant all the sinful Customs of it, especially such as those of *Heathenism* were, or any thing that may seem great or glorious in it, when inconsistent with our Duty to God. And lastly, by the *sinful Lusts of the Flesh*, are meant the irregular and excessive Desires of our fleshly Nature, which prompt us to the commission of Vice and Folly. All these, which are called our *spiritual Enemies*, because they are the Enemies of our Soul and Salvation, we are obliged in our Baptism to *renounce*, that is, utterly to disclaim or refuse any the least Subjection or Obedience to them, so as by no means to follow the Devil or any of his Works, to be led by the Wealth, or Honours, or any Gaiety of the World, when our Duty forbids us, or to be

seem to have been meant their solemn Shews and Processions in honour of their Gods, which might also well deserve the Name of Vanity, for this reason, because they were done in honour of Idols, which could not profit nor deliver. It were to be wish'd that there were no occasion now for explaining this Part of our Baptifinal Vow at all in these Senses. But alas! the Principles and Maxims of Heathenism still too much prevail even in Christian Countries, and how great a Part of Christendom, I need not say I mean the Church of Rome, seem to have copied in too many Instances the very Idolatries and Superstitions of the ancient Heathens?

govern'd

Discourses on the Principles

govern'd by the sinful Motions or Desires of our *fleshy* Nature, but on the contrary to resist the Temptations of each of them.

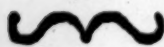
4. In the next place we are oblig'd to *believe all the Articles of our Christian Faith*, that is, all those chief Points of Doctrine contain'd in the following *Creed*, which we are taught to believe by the *Christian Religion*, and on which it is founded.

5. And lastly, we are oblig'd to *keep God's holy Will and Commandments*, and to walk in the same all the Days of our Lives, that is, to lead our whole Lives according to those holy Laws which it has pleas'd God to give us in his Word, and particularly in the *Ten Commandments*, which contain the Substance of our Duty both towards God and Man.

Q. Dost thou not think that thou art bound to believe and to do as they have promised for thee?

A. Yes verily, and by God's Help so I will. And I heartily thank our heavenly Father, that he hath called me to this State of Salvation, through Jesus Christ our Saviour. And I pray unto God to give me his Grace, that I may continue in the same unto my Life's end.

Discourse
II.



I. Tho' we ourselves, being *baptiz'd* in our Infancy, could not *then* enter into our *baptismal* Engagement by any Promises of our own, yet we are nevertheless *bound* or oblig'd to perform it; not only because it is altogether reasonable that we should be *oblig'd* by what is transacted by others for our *own* Advantage in our Name, unless we disclaim the Advan-
tages

rages arising from it, especially if what has been so transacted for us, we ourselves would have been oblig'd to *do* in our own Persons, if capable of it; * but also we are oblig'd to it by the very Nature of that *State* into which we were admitted by our *Baptism*, by which, tho' no express Covenant were made, we are indispensably engag'd both to *believe* and to *do*, as our Godfathers and Godmothers then promised for us. For when by this holy Sacrament we become the Disciples of *Jesus Christ*, it is necessary that we renounce his and our Enemies, the *Devil*, the *World*, and the *Flesh*, and that we be ready and willing to *believe* his Doctrine and to obey his Laws; I say, it is necessary that we do this, if we expect to receive the Benefits of the Christian Institution. Hence as we are taught, that our Saviour was manifested to take away our Sins, and to destroy the Works of the Devil, and that he gave himself for our Sins, that he might deliver us from this present evil World, so we are commanded to resist the Devil, and forbid to be conform'd to this World, or to live after the Lusts of the Flesh. We are moreover taught, that without Faith it is impossible to please God, but that he that believeth and is baptized shall be saved. And lastly, we are enjoined, if we will enter into Life, to keep the Commandments.

1 John iii. 5,

8.

Gal. i. 4.

James iv. 7.

Rom. xii. 2.

& viii. 13.

Gal. v. 19, &c.

Heb. xi. 6.

Mark xvi. 16.

Matth. xix.

17.

* So if a Coronation-Oath, agreeable to the Laws or Constitutions of any Kingdom, be taken by Persons depu-
ted for it, in the Name of a King that is Crown'd in his
Infancy, he is as much obliged by it as if he took it
himself, unless he resigns. And so also, as Bishop Beve-
ridge likewise observes, in such Tenures of Land where
the Heir cannot be admitted without swearing Fealty to
the Lord, if the Guardians do it in the Minor's Name, it
is as good in Law as if it were done in his own Person.
Ch. Cat. explain'd, p. 10. 4th. Edit.

Mark xvi.
16.

See John iii.
5.
& Acts ii. 38.

Luke xi. 13.

John iii. 16.

Acts iv. 12.

2. And as we are thus bound by the very Nature of our *Christian State and Profession*, into which we were enter'd by our *Baptism*, to believe and to do as our *Godfathers and Godmothers* then promised for us, so we are also bound to enter into that State. For when our blessed Saviour commanded his *Apostles* to preach the Gospel to every Creature, it was with this plain Declaration, that *he that believeth not shall be damned*. So that where the Gospel is duly propounded, no Man can be at Liberty to chuse with Impunity whether he will be a Christian or not. For as we have the utmost reason to believe the Truth and divine Authority of the *Christian Religion*, so we are obliged to become the Votaries of it by *Baptism*, and to comply with those Terms or Conditions of Salvation it proposes to us, unless we will be miserable for ever.

3. Wherefore it should be our constant and sincere Purpose so to do, by *God's Help*, whose Help will be always ready to assist the faithful Endeavours of his People. For he is ready to give the holy Spirit to them that ask him. And how thankful ought we to be to Almighty God our heavenly Father that it hath pleased him to call us to this State of Salvation, that is, to such a State wherein we who are Sinners by Nature, may notwithstanding be sav'd for ever thro' *Jesus Christ our Saviour*. For thro' him everlasting Life or Salvation is given to all that believe, and thro' him alone, for there is no other Name under Heaven given among Men whereby we must be saved. And how earnestly ought we to pray to God to give us his Grace, that is, the Help and Assistance of his holy Spirit to enable us to continue in this State of Salvation unto our Lives end, which is no less necessary

for

for us to do, than it was at first necessary to be admitted into it. For our Saviour himself hath assured us, *that he that endureth to the end* Mark xlii. *the same shall be saved, and that if we continue* 13. *in his Word, then are we his Disciples indeed.* And Joh. viii. 31. we have the greatest Encouragement so to do.

For as exceeding great and precious Promises are 2 Pet. i. 4. given unto us, so he is faithful that promised: Heb. x. 23.

4. And it is our inestimable Happiness, that in this State of Salvation, into which we have been entred by our Baptism, there is so suitable a Provision made for the Infirmities and Imperfections of our Nature. For, as I observed before, the Grace of God is always ready to assist our faithful Endeavours; and it is not a perfect and altogether unfinning Obedience that is indispensably requir'd of us; for in many things James iii. 2. *we offend all.* But it is the Honesty and Integrity Matth. v. 8. of our Hearts, and such an Obedience as the 2 Cor. viii. Frailty and Corruption of our mortal Nature will 12.

permit. For God will not be extreme to mark Ps. cxxx. 3. *what is done amiss.* He knoweth whereof we are & ciii. 14. made, and remembreth that we are but Dust.

And even when we have made Shipwrack of a good Conscience, by falling into any great or heinous Sins, his Mercy is open to receive us upon our true and unfeigned Repentance. For a broken and a contrite Heart he will not despise. Psal. li. 17.

He himself ordain'd that Repentance and Forgiveness of Sins should be preach'd in his Name 47. Luke xxiv.

among all Nations, and his beloved Apostle St. John hath assured us, that if we confess our 1 John i. 9. Sins, he is faithful and just to forgive us our Sins, and to cleanse us from all Unrighteousness.

Catechist. Rehearse the Articles of thy Belief.

C

I believe

Discourses on the Principles

A. I believe in God the Father Almighty, Maker of Heaven and Earth:

Discourse
III.



Rom. iii. 28.
Gal. ii. 16.
& iii. 9.

1. The second Part, as we have seen, of our baptismal Vow is, that we should believe all the Articles of our Christian Faith. And it is reasonable to conclude, that if we would be good Christians, we ought to believe the fundamental Articles of the Christian Religion. And that only is the true Christian Life which proceeds from such a Faith, as the Root or Principle of it, and which that Faith never fails to produce when it is genuin and sincere. Hence it is said, that we are justified by Faith, and that they which be of Faith are blessed with faithful Abraham. Wherefore the Church teaches us, as an essential Part of our Christian Institution, the Articles of our Christian Faith, that is, those chief Points which we are taught to believe by the Christian Religion, and are contained in this, which is commonly called the Apostles Creed; as being not only a summary Collection of that Doctrine which the Apostles preach'd to the World, but also very probably deriv'd down to us, as to the main Substance of it †, from the Apostolical Times. This Form therefore of sound Words is

† This Creed was anciently somewhat shorter than it is at present. For the Articles of Christ's Descent into Hell, and the Communion of Saints, were not always in it. There were also some other smaller Variations, which Time might naturally produce. And tho' this was originally the Roman Creed, and other Churches had also Creeds of their own in somewhat a different Order, or in different Words, yet the Substance was in the main the same in all, and not without a great Resemblance also in the Manner of their Expression; which is an Argument that they were all deriv'd from the same common Fountain, viz. the Doctrine and Preaching of the Apostles.

of

of the Christian Religion.

11

of itself of great and venerable Authority; it is in Substance that *Confession* of our *Christian Faith*, which has obtain'd in the Church from the earliest Ages of it throughout the World. But the *Doctrine* contain'd in it by no means depends upon its own single Authority, but on that of the *holy Scriptures*, which are the only infallible Records of our Faith and Religion. We therefore believe the Articles of this *Creed*, not only because this hath been the Faith of all Christians, and in all Ages, but because they are agreeable to those *holy Writings*, which were writ by the *Evangelists* and *Apostles* of our Lord, and by other holy Men before in the *Jewish Church*, the *divine Authority* of which holy Writings we have the greatest reason to believe, because they were writ by such Persons as manifestly appear to have been sent from God, by the *miraculous Works* which they did, and the *Excellency* and *Usefulness* of the *Doctrine* which they taught, by the *Correspondency* and *Agreement* of their Writings, tho' writ by divers Persons, and in divers Ages; and particularly by the *Completion* in the New-Testament of the *Types* and *Prophecies* in the Old; and lastly, by their being in all respects *credible Witnesses* of what they have delivered to us. For they could not *but know* whether those Things they declared to the World were *true* or *not*; having been *Eye* or *Ear-Witnesses* of them. They were altogether *honest* and *undesigning* Men, and they could have no possible *Inducement* to impose upon Mankind from any *worldly Views* whatsoever. And accordingly these Writings have been received as *Canonical*, that is, as the infallible and divine Rule of our Faith and Practice by the Church in all Ages, from the Time they

were publish'd to this Day, and will be so received to the End of the World.

1 Cor. viii. 4. 2. In Conformity therefore to the Doctrine
 Psal. xc. 2. contain'd in these *holy Writings*, we believe first
 1 Tim. vi. 16. in God the Father Almighty, Maker of Heaven
 John iv. 24. and Earth; that is, we believe that there is
 Ps. cxlvii. 5. one only eternal divine Being; invisible and im-
 & cxlv. 8, 9. material, of infinite Wisdom and Goodness, and
 Heb. iv. 13. every other Perfection; knowing all things, and
 Ps. cxxxix. 7, &c. Acts every where present; in whom we live, and move,
 xvii. 28. and have our Being; and who is the Father of
 2 Cor. i. 3. our Lord Jesus Christ; that he has supreme and
 Jer. xxxii. 17. unlimited Dominion over all Things that are,
 1 Tim. vi. 15. and can do all Things by his Almighty Power;
 Ps. cxlv. 13. and lastly, that he is the Maker and Preserver
 Mat. xix. 26. of the World.
 Gen. i. 1. Neh. ix. 6.

3. And that there is such a *divine Being* whom we call God, is manifest from the Magnificence and Frame of this World, which he hath made. For when we consider this glorious Structure of *Heaven and Earth*, it is altogether natural to conclude, that there is a *divine Being*, by whom it was made, and who is possessed of those Attributes of *divine Power, Wisdom and Goodness*, of which there are so manifest Tokens every where in this wonderful and mighty Building.

4. As when we see a well built House, we are sure the Stones and Timber did not grow together of themselves, but that it was built by some Man who had Power and Skill to do it. And for further Proof that God did indeed create the World, we have not only the common Sentiments of Mankind of some Original of Things, and the general History of the World agreeable thereunto, but also an Account of the Creation by Almighty God given us by *Moses*: of the Truth of which we

are

are altogether sure by the Miracles which were wrought by him, and other succeeding Prophets, and by our Lord *Jesum Christ* and his *Apostles*, and by other Demonstrations of their divine Authority. Which Things are of themselves alone a most certain and manifest Proof of the Being of God, who reveal'd his Will to Men, and gave Testimonies from above of their being indeed sent by him. To which if we add the *universal Consent* of Mankind in all Ages in belief of some divine Power, not to mention at present any other Arguments of it, he must be a *Monster* of a *Man* that can call this first fundamental Principle of all Vertue and Religion into question.

5. And our Reason agrees with those Accounts of his *Nature* and *Attributes* which he has given us in his Word. As that he is an *eternal* Being, that is, without Beginning, and without End; *without Beginning*, in that nothing can possibly *begin* to be, if there be nothing before it to give it Being; and he who is the Maker of all Things could not possibly have any thing else *before* him; *without End*, because he who is the Beginning and Cause of all other Beings, he who has Life in himself, and is infinite in Power and all Perfection, can never possibly *cease* to be, there being no Possibility for any thing either within or without himself to determine or put an End to his Being. And the wonderful *Harmony* and *Union* of the several Parts of the World he has made, not now to mention any other reason for it, is a plain Argument of the *Unity* of his Nature, or that there is none other God but one. And *lastly*, that he is *infinite* in all Perfection, we may also conclude from the same glorious Structure of Heaven and Earth, in which are
so

so many numberless Instances of infinite Wisdom and Power, and of excellent Goodness. And he who is before and above all, and the first Cause of all, cannot possibly have any Bounds set by any other to the Perfections of his Nature.

Jer. xxxii.
19.

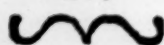
Matth. vi.
26, 30.

Matth. x. 30.

6. And both the Scriptures and our Reason teach us also the *Providence* of God, as well as his Being, and the Perfection and Unity of his Nature. The former assure us that *his Eyes are open upon all the Ways of the Sons of Men, to give to every one according to his Ways, and according to the Fruit of his Doings*; that even the *Fowls of the Air are fed, and the Grass of the Field cloth'd by him, and that the very Hairs of our Head are all numbred*. And not to insist on *Miracles and Prophecies*, and other frequent Instances of *divine Providence* in the Affairs of Men, our Reason will tell us, that it is even impossible in the nature of the thing, that a Being of infinite Power, Wisdom and Goodness, should abandon the Government of the World which he has made; or if he governs it, should neglect to reward the Services of his People.

And in Jesus Christ his only Son our Lord:

Discourse
IV.



Luke ii. 21.

1. As we thus *believe in God the Father Almighty, Maker of Heaven and Earth*, so in the next place we *believe in Jesus Christ his only Son our Lord*; that is, we believe that that divine Person who had the Name of *Jesus*, which signifies a Saviour, given him at his Circumcision; and who about 1700 Years ago appear'd in the Land of *Judea*, as the *Messiah*,
or

or the *Christ*, or which is the same in *English*, the *Anointed*, who was promised to the *Jews*; we believe, I say, that this divine Person was truly what those Names import, viz. a *Saviour*, and the *Anointed*, as being that extraordinary and divine Person, who, according to the Promises of God, was to come into the World to save his People from their Sins; and accordingly was anointed, not with material Oil, but with the *Holy Ghost*, to be in a most eminent manner, as it was design'd that divine Person should be, a *Prophet*, *Priest*, and *King*, to teach us the Will of God, to make Atonement or Satisfaction for our Sins, and to rule and govern us. He has taught us the Will of God by the heavenly Doctrine which he gave us with his own divine Mouth when he was here on Earth, and by the Preaching of his *Apostles* and *Evangelists*; and he still continues to teach us by his holy Scriptures, by the Ministers of his Church, and by the Illuminations of his holy Spirit assisting our own sincere Endeavours to know his Will. He has made Atonement for us, and always continues to do it, by the great Sacrifice of himself once offered upon the Cross, and by his Intercession in Heaven in virtue of it. And he rules and governs us, not only by having given us *Laws* for the Conduct of our Lives, enforc'd with Rewards and Punishments, which he will fully and finally distribute at the End of the World, but also by influencing the Hearts of his People by his Holy Spirit, and appointing a Ministry for their Government under him their supreme Head and Governor.

2. We moreover believe this divine Person to be the only begotten Son of God, and our Lord. Angels and Men may be in some Sense, and

Gen. iii. 15.
xii. 3. and of-
ten elsewhere.

Matth. i. 21.

Acts x. 38.

Deut. xviii.

15. Acts iii.

2. Ps. cx. 4.

Heb. iii. 1.

Isai. ix. 7.

Luke i. 33.

2 Tim. iii. 15,

&c. Eph. iv.

11, &c. Luke

xxiv. 45.

John vii. 17.

Acts xvi. 14.

Heb. ix. 26.

& vii. 25.

Matth. v. vi.

vii. ch. xxv.

31, &c. Joh.

xv. 5. Col. i.

10, 11. John

xx. 21, &c.

1 Cor. xii. 28.

Heb. xiii. 7,

17.

Mat. xxviii.

18. Eph. i. 22.

John i. 18.

John i. 14.

1 John i. 2.

John x. 30.

1 John v. 20.

John v. 26.

Acts xx. 28.

Matt. xxviii.

18.

Joh. xiii. 13.

and are called the *Sons of God*; but none are so as *Jesus Christ* is, they are the *Sons of God* only by reason of their being created by him, or received into his Family by *Adoption* and *Grace*. But he is the *Son of God* by *Nature*, and was from all Eternity with him; of the same Nature and Substance with the *Father*, and therefore is the same one divine and eternal Being that the *Father* is. Hence as the *Father* is *God*, so also the *Son* is *God*, as having the divine Nature fully and essentially communicated to him by eternal Generation from the *Father*. For as the *Father* hath *Life in himself*, so hath he given to the *Son* to have *Life in himself*; than which I know not whether there can be a higher Expression of the divine Nature or Essence. For who can have *Life in himself*, Life in his own unspeakable Nature, without receiving it from any other Being but *God alone*? And if *God* hath given to his *Son* to have *Life in himself*, it must be by communicating his own divine Nature or Essence to him, which only can have *Life in itself*. Wherefore they are not two *Gods*, but the same one living and true *God*; the *Father of himself alone*, and the *Son by eternal Generation from the Father*. Hence also *Jesus Christ* is our *Lord* in the highest Sense of the Word, as he is our *God and Creator*. But he is more peculiarly so by being our *Redeemer*, and the *Head* of his Church, invested with infinite Power, and as we profess ourselves his *Disciples* and *Followers*. It will be happy for us if we effectually shew, both by the inward Temper and Disposition of our Minds, and our outward Deportment, our sincere Subjection and Obedience to him.

3. For that this divine Person is, as we believe, truly the *Christ, the Son of God*, and the *Saviour* of the World, is manifest from several most certain and incontestable Reasons. As first, from the *Accomplishment* of the *Prophecies* and *Types* concerning him in the Old Testament; being born at the *Place*, of the *Family*, Mich. v. 2. and within the *Time* that was foretold of him; Matt. ii. 1, 5, 6. Isa. xi. 1. 10. Matth. i. 1. Gen. xlix. 10. Mal. iii. 1. Dan. ix. 25, 26. Matth. i. 25. Isa. liii. Zach. xii. 10. Exod. xii. 46. Joh. ixx. 23, 24, 39. Psal. xxii. 18. And lastly, being raised from the Dead, ascending into Heaven, and bestowing Gifts on his People, as it was foretold or typified of 15. Hof. vi. 2. Joh. i. 17. Psal. lxviii. 18. It is moreover manifest from the Testimony of *John the Baptist*, who was a burning and a shining Light, and of great Integrity of Joh. i. 29. &c. Life; from the *Miracles* which our Saviour did, such as giving Sight to the Blind, and Hearing to the Deaf; dispossessing those that were oppressed by the Devil, raising the Dead, Matt. ix, 35, & xi. 5. and healing all manner of Sickness, and all manner of Disease among the People; which he did in a Manner different from the Miracles that were perform'd by his Servants the Prophets, and his Apostles; for he did them as a Son over his own House, by the same Power and Authority by which he created the World, that is, by willing that it should be done; they only, as his *Ministers*, by the Name and Authority of him that sent them. Heb. iii. 5, 6. Matt. viii. 3. See Acts iii, 6. & Exod. iii. 20.

D

Lastly,

Acts ii. 43.
& iii. 6.

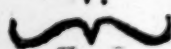
Lastly, it is manifest from his *Resurrection* from the Dead, and *Ascension* into Heaven; from his *sending down* the Gift of the Holy Ghost on his Apostles, and thereby enabling them to work Miracles in his Name after his own Departure from hence in his human Nature; and from the *wonderful Propagation* of his Gospel in the World against all the Opposition of it, and by Men no Ways qualified by any *human Power* or Skill for so great a Work. These are plain and certain Demonstrations that *Jesus* is the *Christ*, the *Son of God*, and *Saviour* of the World.

4. How inexcusable therefore shall we be if we reject this divine Person speaking unto us; teaching us heavenly Wisdom, and giving us holy Laws for our Rule and Conduct? Vain Men may endeavour to persuade themselves that they need not obey him, because they are unwilling to take his Yoke upon them; tho' to good Men his Yoke is indeed *easy, and his Burden light*. But the Word which he hath spoken, and they unhappily reject, *the same shall judge them at the last Day*. Miserable Men, to reject the Saviour of the World, who is ready to receive all that come unto him with believing and penitent Hearts, to give them the Pardon of their Sins, and in due Time to bestow upon them eternal Rewards!

Matt. xi. 30.
John xii. 40.

Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried: He descended into Hell.

Discourse
V.



1. As we believe that *Jesus* is the *Christ*, the *Son of God*, and our Lord, so also we be-

lieve

lieve that he came after an extraordinary manner into the World; that he was *conceived* or made Man by the miraculous Power of the *Holy Ghost*, and born of the *Virgin Mary*, who Luke i. 35. for her Piety and Virtue, and above all, in Matth. i. 20, that she was so *highly favoured* of God, as to 25. be chosen to be the Virgin-Mother of our Lord, deserves of *all Generations* to be called Luke. i. 28, *blessed*, but not by any means to be *worshipp'd* 48. or ador'd. Hence we believe that *Jesus Christ* is Man, of the same Nature with us in all 1 Tim. ii. 5. Things, Sin only excepted, as he is God of Heb. vii. 25. the same Nature or Substance with the Father. Yet tho' he is both God and Man, yet he is not two, but one Person, one Christ. He who is the *Son of God*, is the same Person who was *conceived by the Holy Ghost*, *born of the Virgin Mary*, and *suffered under Pontius Pilate*, &c. Hence, tho' he suffered only in his human Nature, yet the Person that suffered for us was the *Prince of Life*, and the *Lord of* Acts iii. 15. *Glory*; and the *Blood which he shed* was the 1 Cor. ii. 8. *Blood of God*. And even God himself is said Acts xx. 28. to have *laid down his Life for us*. Hence 1 Joh. iii. 16. therefore the Sacrifice of his Death is infinitely available to make Atonement or Satisfaction to God's Justice for our Sins.

2. Now this divine Person, who was so *conceiv'd by the Holy Ghost*, and *born of a pure Virgin*, when he was about 30 Years of Age Luke iii. 23. enter'd upon the publick Exercise of that great Office for which he came into the World, *preaching the Gospel of the Kingdom*, and *healing* Matt. iv. 23. *all manner of Sicknefs, and all manner of Disease among the People*. Thus he went about doing Acts x. 38. *Good*, leading a most holy and unblameable Life, working many and great Miracles, which shew'd his divine Power and Authority, and

- teaching the Doctrines of his Religion, till by the Malice of the Jews, *but according to the determinate Counsel and Fore-knowledge of God,* he suffer'd under Pontius Pilate, who was then the Governor of Judaea, under Tiberius Caesar the Roman Emperor. A little before our Lord's Death his Agony in the Garden was so great, that *his Sweat was as it were great Drops of Blood falling to the Ground; and his Soul was exceeding sorrowful, even unto Death.*
- Acts ii. 23. He was betray'd by one of his own Disciples, Judas Iscariot, seiz'd by a Band of Men that came with Swords and Staves from the Chief Priests and Elders of the People to take him, forsaken by his Disciples, and drawn from one Judgment-Seat to another. And tho' Pontius Pilate, before whom he was accused by the Jews, was desirous to release him, yet the Voices of the People crying out against him and of the Chief-Priests prevailed. Accordingly he was delivered up to the Will of his Enemies, he was scourg'd, stript of his Raiment, spit upon, and derided, and then led away, beating his Cross, and crucified between two Thieves; that is, his sacred Hands and Feet were nail'd to a Cross, on which having hung for about three Hours, he gave up the Ghost, or dy'd. And happy it was for us that he did so. For he suffered for us and for our Salvation. He dy'd for our Sins, and gave himself a Ransom for all. The Chastisement of our Peace was upon him, and by his Stripes we are healed. Thus with infinite Mercy did the Son of God offer up himself a Sacrifice, to make Propitiation or Atonement to God for the Sins of the whole World.
- Luke xxii. 44. Matth. xxvi. 38. Matth. xxvi. 47. Mark xiv. 15. Joh. xviii. 24, 28. Luke xxiii. 23. Matt. xxvii. Mark xv. Luke xxiii. Joh. xix. Matth. xxvii. 50. 1 Cor. xv. 3. 1 Tim. ii. 6. Isa. liii. 5. Heb. vii. 27. & ix. 26. 1 Joh. ii. 2.

3. Now soon after our Saviour's Death on the Cross, his Body was taken down by Jo-
seph

Joseph of Arimathea, and honourably buried by him and *Nicodemus*, a Ruler of the Jews; being wound in Linnen Clothes, with the Spices they had brought, as the Manner of the Jews was to bury, and laid in a new Sepulchre hewn out in a Rock. According as it was foretold by the Prophet *Isaiah*, that tho' he made his Soul an Offering for Sin, and was numbered with the Transgressors, yet he made his Grave with the Rich in his Death.

Matth. xxvii. 57, &c.
Joh. xix. 39. &c.

Isa. liii. 9, 10, 12.

4. And as his Body was buried, so in respect of his Soul, the other Part of his human Nature, he descended into Hell, that is, He went to the Place where the Souls of Men departed from their Bodies are. Whether it was that of Punishment for the Wicked, or of Happiness for the Just, I think needs not here be determin'd. The original Word, which is here translated *Hell*, comprehends the general Mansions of the Souls of the Dead, and therefore is not restrain'd to signify the Place of the Damned only; to which however if our Saviour's Soul be supposed, as it is by some supposed to have descended, it was not to suffer there, for he had suffer'd enough before to redeem us, and it is to the Sacrifice of himself, which was finish'd on the Cross, that our Redemption is ascrib'd. Or if his Soul went to *Paradise*, the Receptacle of the Just, as is now generally believ'd (according to what he himself told the Thief on the Cross, *This Day thou shalt be with me in Paradise*, if this be meant of his Soul, which seems to be the more natural Meaning, and not of his divine Nature only) he thereby also underwent the State and Condition of a dead Man, his Body being buried, and his Soul gone to the Place where the departed Souls of the Just are.

Psal. xvi. 10.

Joh. xix. 30.
Heb. vii. 27.
& ix. 12, 26.

Luke xxiii.

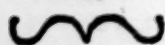
43.

The

Discourses on the Principles

The third Day he rose again from the Dead: He ascended into Heaven, and sitteth on the Right Hand of God the Father Almighty: From thence he shall come to judge the Quick and the Dead.

Discourse
VI.



1. It was not long that our Saviour's Soul was left in Hell, or his Body in the Grave. He died on the Cross on the Day before the Sabbath, or *Friday*, and early in the Morning on the *Sunday*, or the first Day of the Week following, which was therefore the *third Day*†, he rose again from the Dead, that is, he arose alive from the Grave, by the re-union of his Soul and Body, and that by his own Power, as well as that of his Father's. Of the Truth of this, which is one of the greatest Proofs as well as Articles of our Christian Faith, we have most certain and undoubted Accounts. For our Saviour shewed himself alive to his Apostles after his Passion by many infallible Proofs, being seen of them forty Days, and speaking to them of the Things pertaining to the Kingdom of God. So that they who were before his constant Companions and

Mark xv. 42.
& xvi. 1, 2.
John ii. 19.
& x. 18.
Gal. i. 1.

Acts xiii.

Matt. xii. 40.

Luke ii. 46.

† That is, the Day on which our Saviour died being reckoned for one, and the Day on which he arose for another. When therefore it is said by himself, that the Son of Man should be three Days and three Nights in the Heart of the Earth, it is to be interpreted according to that Manner of speaking that was used among the Jews; with whom, as to say three Days and three Nights, was the same as to say three natural Days, so it was a receiv'd Rule among them to account a whole Day for a Part of it. Thus in St. Luke it is said, that eight Days were accomplished for the circumcising of the Child; and yet the Day of his Birth and Circumcision being included in those Days, the compleat Days intervening between them were only six.

Attendants,

Attendants had no more doubt of his being alive after his Crucifixion, than that he was so before it. They could not have been deceived themselves in a Matter of this nature, and of which there were so many Witnesses. He convers'd familiarly with them; and they saw him often after his Resurrection. They Acts x. 41, & xiii. 30, 31, saw the Print of the Nails with which his Hands and his Feet were fastned to the Cross, and of the Spear with which his Side was pierced; they were bid to *handle him, and see* Luke xxiv. 39. *that it was he himself*, and not a Spirit, that appeared unto them. And he was seen of more John xx. 27, I Cor. xv. 6, than 500 Disciples at once. None of whom had the least Inducement to impose in this Matter upon the World, but on the contrary were exposed to Hardships and Persecutions for it; and none of them ever receded from their Testimony, but when they were called to it, they sealed it even with their Blood, by dying Martyrs for their holy Religion, of which this was one of the main Articles, which certainly shews that they themselves believed what they declared unto the World. And God also bore them witness both with Signs Heb. ii. 4. and Wonders, and with divers Miracles and Acts iii. 6. Gifts of the Holy Ghost, which they wrought & v. 12. in his Name, who was indeed declared to be the Son of God with Power by the Resurrection Rom. i. 4. from the Dead. By this therefore we are fully assured of the Truth and divine Authority of the Christian Religion, as we are also by our Saviour's Ascension into Heaven. For at the end of forty Days, being assembled together with his Apostles, and having spoken to them of the Acts iv. 1, &c. Promise of the Holy Ghost, which they were to receive in a few Days, and that *they should* Luke xxi, 31. *be Witnesses in Jerusalem, and in all Judea, and*
in

- in Samaria, and unto the uttermost Part of the Earth, he lifted up his Hands and blessed them; and while he blessed them he was parted from them and carry'd up to Heaven. Thus what the Apostles declared concerning our Lord's *Ascension into Heaven*, was what they themselves had seen. They conversed with him immediately before. He himself led them out as far as to that Part of Mount Olivet which was next to Bethany, from whence he *ascended*. And they saw him *ascending* till a Cloud received him out of their Sight. And we have all the reason to believe their Testimony, not only because they were altogether honest and undesigning and artless Men, and could have no Inducement to deceive the World either in this or any other Point of our holy Faith, but, according to our blessed Saviour's Promise, they were indeed *endued with Power from on high*, by the coming down of the Holy Ghost upon them not many Days after his *Ascension into Heaven*.
- Luke xxiv. 50.
Acts i. 20.
Acts i. 9.
- Luke xxiv. 49.
Acts i. 8. & chap. ii.
- Mark xvi. 19. 2. Where he sitteth on the Right-hand of God; which is not to be taken in a literal Sense, as if it intimated any particular Posture of our Lord, or that God, who is a spiritual or immaterial Being, has a Body or Parts as we have, but it signifies our Saviour's being *advanc'd in his human Nature in Heaven next to the Power and Glory of God, Angels, and Authorities, and Powers, being made subject unto him*. For in that he made himself of no Reputation, but became obedient to Death, even the Death of the Cross; therefore God also hath highly exalted him, and given him a Name which is above every Name, that at the Name of Jesus every Knee should bow of things in Heaven, and things in Earth, and things under the Earth. Thus therefore
- 1 Pet. iii. 22.
Phil. ii. 6. &c.
See also Eph. i. 20. &c.

therefore our Saviour *sits on the Right-Hand of God*, invested with all Power both in Heaven and in Earth, which he exercises for the Good of his People. Hence his Church will never fail, and all Things work together for good to them that love him; who is in Heaven not only their King, but their High-Priest also, making Intercession for them, which he does by appearing in the Presence of God in that very Body which he offer'd up upon the Cross a Sacrifice for our Sins; and in virtue of which all those that believe in him shall be sav'd for ever. Thus the Heavens must receive him until the Times of the Restitution of all Things, that is, to the End of the World; at what time he shall come again from thence to judge the Quick and the Dead; that is, he shall come again from Heaven at the last Day, to judge both those which shall be then alive, who are here meant by the Quick, and all the Dead also, according to their Works. Those which shall be then alive shall be changed, and the Dead shall be raised from the Graves. Then every one of us shall give Account of himself to God. Wherefore what manner of Persons ought we to be in all holy Conversation and Godliness? how desirous to avoid all Sin and Wickedness, and to abound in true Piety and Vertue, that we may escape the Punishment of the Ungodly, and obtain the Happiness of the Just!

I believe in the Holy Ghost, the holy Catholick Church, the Communion of Saints:

1. As we have been baptiz'd, according to our Saviour's Institution, in the Name of the Father, and of the Son, and of the Holy Ghst; so

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Discourse
VII.

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Matt. xxviii.  
in 19.

Matth. xvi.  
18. Rom.  
viii. 28.

Heb. ix. 11,  
24. & vii. 25.  
Rom. viii. 34.

Joh. iii. 16.

Acts iii. 21.

Acts i. 11.

2 Pet. iii. 7,

10. 1 Theff.

iv. 17. Acts

x. 42. 2 Cor.

5. 10. 1 Cor.

xv. 51. Joh.

v. 28, 29.

Rom. xiv. 12

2 Pet. iii. 11.

in the *Creed* we make Confession of our Faith in each of these three divine Persons; in the *Father* first, then in the *Son*, and lastly in the *Holy Ghost*, or which is the same, the *Holy Spirit*. Concerning whom we may first observe, that as the holy Scriptures represent the *Holy Ghost* to us both as a *real Person*, and distinct from the *Father* and the *Son*, so also the same holy Scriptures teach us that he is the same God that the *Father* and the *Son* are, and therefore that he is of the same divine Nature, Essence or Substance with them. He is the Spirit of the *Father*, and of the *Son*, proceeding from them both. And he is call'd *Holy* (the *Holy Ghost*) not only because he is infinitely and essentially holy in his own divine Nature, but because all the Holiness that is in us proceeds from him. For he it is that is the *Sanctifier* of the Faithful, by enabling them to mortify or subdue the Deeds of the Body, and to lead good and vertuous Lives. It was he, by whose miraculous Gifts, according to our Saviour's Promise, the holy *Apostles* were enabled to *speak Languages* which they never before understood, in order to their being qualified to preach the Gospel in so many different Nations of the World, and to work *Miracles* in Confirmation of it. To which therefore is owing the Constitution of the *holy Catholick Church*, in which the *Holy Ghost* still continues, and always will continue with the Faithful, to comfort them in their Troubles, as he sees it needful for them, and to lead them thro' the Wilderness of this World to the Land of everlasting Rest. Hence he is *joint Author* of our Salvation with the *Father* and the *Son*; and as accordingly we have been baptiz'd in his Name, together with the Name of

John xiv. 26.

Acts x. 19.

Matt. xxviii.

19. 2 Cor.

xiii. 14. Joh.

xiv. 16. &amp;

xxvi. 15, 26.

&amp; xvi. 7, 13,

14, 15. Acts

v. 3, 4. 1 Cor.

iii. 16, 17. &amp;

vi. 19. &amp; xii.

4, 5, 6, 11.

1 John v. 7.

Matth. x. 20.

Rom. viii. 9.

John xv. 26.

&amp; xvi. 14, 15.

Rom. viii. 13.

John vi. 63.

2 Cor. iii. 6.

Tit. iii. 5, 6.

Acts i. 8.

ii. 1, &amp;c.

John xiv. 16.

Isai. lxiii. 9,

10.



of the Father, and of the Son, so together with them he is to be worshipped and glorified by us.

2. And as this divine *Mission* of the Gifts of the *Holy Ghost* on the Apostles on the Day of Pentecost at *Jerusalem*, ten Days after our Saviour's Ascension into Heaven, is another most certain Demonstration of the divine Authority of the *Christian Religion*; so we have most undoubted Evidence of the Truth of that Mission, as it is recorded in the *Acts* of the Apostles, and constantly believ'd in the Church. For, as I have already more than once mention'd, the holy Apostles not only in all their Deportment and Life shew'd the utmost Integrity, but could have no Inducement to deceive, either in this or any other Article of their Faith. And this divine Mission of the *Holy Ghost*, and the Fruits and Effects of it, were manifest and notorious. For there came a Sound from Heaven as of a rushing mighty Wind, and it filled all the House where they were sitting. And there appeared unto them cloven Tongues, like as of Fire, and it sat upon each of them. And the Multitude, who were then from so many different Nations at *Jerusalem*, heard the Apostles speak the Languages of the several Countries wherein they were born, tho' they had no human Instructors to teach them any Language but their own. And the Success with which they preach'd the Gospel to so many different Nations, and the Miracles they wrought in Confirmation of what they preach'd, are indubitable Demonstrations of their being indeed endued with the *Holy Ghost*, as our Saviour promised they should.

Acts ii. 2, 3.

Acts ii. 5, &c.

3. And that holy Catholick Church, which the Apostles were thereby enabled to gather

from so many different Nations, is what in the next place we profess to believe; that is, that there is, and always will be, a Company or Congregation of Christian People, which make up but *one Body* or Society, comprehending all Christians, of every Order and Degree, and of every Nation under Heaven; which *Catholick*, or universal Church, or Society, is in its Nature and Design altogether *holy*, and separate from the World, however unholy many of its Members are, as here indeed in this World the Evil are ever mingled with the Good. But for our better understanding the Nature and Constitution of this divine Society, *the Church*, it will not be amiss to say somewhat more at large concerning it; and first, to observe that there has been a Church in all Ages from the Beginning of the World, that is, a Company or Congregation of faithful People, who were the Servants and Worshipers of the true God, according to his Mind and Will revealed to them. Thus *Adam* and *Abel*, and the other Patriarchs in the holy Line, both before and after the Flood, were in the Church. And particularly it pleased God to reveal himself in a signal manner by the Hands of his Servant *Moses* to the Children of *Israel*, whereby they alone, of all the Nations of the World, were chosen to be the peculiar People, or the Church of God. But when our blessed Saviour, in whom, as it was promised of old, *all the Nations of the Earth* were to be *blessed*, when he came among these his own People and his own Kindred, in respect of his human Nature, he laid the Foundation of a *Catholick* or universal Church, that is, a Church not consisting of *one Nation* or People only, as the *Jewish Church* did, but to

Mat. xvi. 18.  
& xxviii. 20.  
1 Cor. x. 32.  
& xii. 13.  
Rom. xii. 4, 5.  
Gal. iii. 28.  
Col. iii. 11.  
Eph. v. 27.  
John xviii.  
36. Gal. i. 4.  
Matth. xiii.  
24, 25.

Acts vii. 38.

Deut. xiv. 2.

Gen. xviii.  
18.

to be *diffused* or spread over the Face of the whole Earth. To this purpose, after he was risen from the Dead, he gave Commandment to his *Apostles* whom he had chosen, to go and make all Nations his Disciples, to admit them by the Sacrament of *Baptism* into his Church, or the Society of his People, and to teach them all Things whatsoever he had commanded them. Accordingly the holy *Apostles* went forth and preach'd every where; and great Numbers both of *Jews* and *Gentiles* being converted to the *Christian Faith*, there have been always from that Time to this a Company or Congregation of *Christian People*, that is, of Men professing the Faith and Religion of *Jesus Christ*, and ever will be to the End of the World. And as this Company of *Christian People* are by *Baptism* united into one Body or Society, which is the mystical Body of Christ, so he is the only supreme Head or Governor of it. And tho' he himself in no wise abandons the Government of his Church, but is always with it to the End of the World, yet he is also pleased to make use of the Ministrations of Men of like Passions with ourselves, namely, the *Bishops*, and other lawful *Ministers* of the Church, whom he has appointed as the *Successors* of the *Apostles*, and even in some measure of himself, to be Ministers under him in this his spiritual Kingdom. And it is an inestimable Happiness to us, if we know our own Happiness, that we have been admitted into this divine Society, to have thereby the Means of knowing the true God, and *Jesus Christ* whom he hath sent, which is the only Means that we know of obtaining eternal Life.

Matt. xxviii.  
19, 20. 1 Cor.  
xii. 13.

Mark xvi. 20.

1 Cor. xii. 13.  
Eph. i. 23.  
& v. 23.  
Col. i. 18.

Matt. xxviii.  
20. Eph. iv.  
11, 12, 13.  
1 Cor. xii. 28.  
John xx. 21.

John xvii. 3.



4. In this *holy Catholick Church* we also believe the *Communion of Saints*, that is, that in a particular manner the *Saints*, or which is the same, such of the Members of the Church who are *holy Persons*, free from the Vices of the World, and doing the Works of Piety and Vertue, are intimately united together into one mystical Body or Society; in which they are entitled to the same Privileges, as they are under the same general Obligations of holy Living, having all one *Hope of their Calling*, one *Lord*, one *Faith*, one *Baptism*, and one *God and Father of all*. Hence they are all *Fellow-Citizens together*, however separated from each other over the Face of the whole Earth, and of the *Household of God*. And hence they ought to love one another as *Brethren*, and to do all the mutual Offices of Kindness and Charity for each other, as being all *Servants* of the same God, *Disciples* of the same Saviour, *sanctified* by the same Holy Spirit, and *Fellow-Members* of the same divine Society, which is the *City of the living God*. In which they have therefore *Communion* or *Fellowship*, not only with one another, but also with *God himself*: With the *Father*, who hath bestow'd so great Love upon them, that they should be called his *Sons*; with our Lord *Jesus Christ*, who is not ashamed even to call them *Brethren*; and with the *Holy Ghost*, who comforts and assists them, according to their several *Necessities*, in this *Vale of Tears*, till they are meet to be *Partakers* of a better *Inheritance* in another *Life*. And moreover, the holy *Angels*, who are ready to protect and defend good Men, and the *Souls* of the Just departed, belong also to the same *Communion* or *Society*. For they are *Fellow-Servants* and *Brethren* with such as are *holy* here; and

1 Cor. xii. 13.  
Eph. iv. 4, 5,  
6.

Eph. ii. 19.  
1 Pet. iii. 8.  
Rom. xii. 10,  
13.

Heb. xii. 22.  
1 Joh. i. 7.  
& iii. 1.  
Heb. ii. 11.  
Phil. ii. 1.  
Eph. i. 13, 14.  
& iii. 16.  
See also 1 Joh.  
i. 3. & 2 Cor.  
13, 14.

Heb. i. 14.  
Psal. xci. 11.  
Rev. xix. 10.  
& xxii. 9.

## of the Christian Religion.

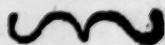
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and these also when they die are gather'd to the same Place, where the *Saints* above live with Christ, and enjoy perpetual Rest and Felicity. God grant we may be all numbred in their holy *Communion* and Fellowship.

**The Forgiveness of Sins, the Resurrection of the Body, and the Life everlasting.**

I. Great and excellent are the Blessings and Privileges that good Men receive and are entitled to in the *holy Catholick Church* and the *Communion of Saints*, they have the *Forgiveness of their Sins*, and tho' they as well as others must die, yet their Souls shall be in Happiness after Death; and their *Bodies* too shall be raised at the last Day to *everlasting Life*. The first of these inestimable Blessings, namely, the *Forgiveness of Sins*, is altogether necessary, in order to our being Partakers of the rest. For we are all by Nature Sinners, by reason of the Transgression of our first Parents, and there are none of any riper Years who have not added to their *original Guilt* their own many *actual* and personal Sins, whereby we become justly liable to the Wrath of God, and to that everlasting Punishment he hath threatened to the Transgression of his holy Laws, as every Sin is. But those who have the *Forgiveness of their Sins*, are reconcil'd to God, and are freed from the Punishment which they must otherwise have suffer'd for them. And being reconcil'd to God, they are also entitled to the Happiness he has promised to his People. *Blessed* therefore are they whose Iniquities are forgiven, and whose Sins are covered. *Blessed*

Discourse  
VIII.



Rom. v. 12.

1 Joh. i. 8.

Rom. i. 18.

Matth. xxv.

46. 1 Joh. 3.

4.

Rom. iv. 7, 8.

sed

*sed is the Man to whom the Lord will not impute Sin.*

Mark i. 15.  
& xvi 16.  
Luke xxiv.  
47. Acts iii.  
19.

Exod. xxxiv.  
6.

Luke xxiv.  
47.

Eph. i. 7.

Acts iv. 12.

Acts ii. 38.  
Matth. xxvi.  
28. 1 Cor. x.  
16.

John vi. 54.

Joh. v. 28, 29.

2. And the holy Scriptures plainly teach us, that this inestimable Blessing is to be had by all those that *repent and believe*, which are the Conditions on which it is offer'd to all. In the Old Testament it pleased God to reveal himself to be *merciful and gracious, long-suffering, and abundant in Goodness and Truth, keeping Mercy for Thousands, forgiving Iniquity, Transgression and Sin*. And our Lord himself ordain'd in the New, that *Repentance and Remission of Sins should be preach'd in his Name among all Nations*. And it is only thro' his Name, and by virtue of the Sacrifice of his Death, that this Blessing is bestow'd upon us. For thro' his Blood we have *Redemption, even the Forgiveness of Sins; and there is no other Name given among Men whereby we must be saved*. And the more sensibly to assure us of our obtaining the *Forgiveness of our Sins*, if by true *Repentance and Faith* we turn unto him, he hath been pleased not only to authorize his Ministers to preach the Doctrine of *Repentance, and Remission or Forgiveness of Sins* in his Name, but also to institute the holy Sacraments of *Baptism and the Lord's-Supper*, as outward Means and Pledges of it to us.

3. The next great Privilege or Blessing which the Just are entitled to in the Church of Christ, is the *Resurrection of the Body*. It is indeed a Blessing only to the Just; for tho' wicked Men will be raised too from their Graves, yet it will be in order to be condemned both in Body and Soul. But the Just shall be raised to a glorious and happy Immortality. For the Hour is coming in the which all that are in the Graves shall hear the Voice of the



the Son of God, and shall come forth, they that have done Good, unto the Resurrection of Life; and they that have done Evil, unto the Resurrection of Damnation. Happy therefore will be the Condition of good Men, but fearful and miserable that of the Wicked. As soon as they depart hence, the Souls of good Men shall be with Christ in Peace and Felicity, as those of the Wicked will be in a Place of Torment. And at the last Day, when their Bodies shall be raised from the Grave, these shall go away into everlasting Punishment, but the Righteous into Life eternal. Thus the Just shall inherit the Kingdom prepared for them from the Beginning of the World. In that Kingdom of their Father they shall shine forth as the Sun, and live in Happinels with our Lord for ever.

Phil. i. 23.  
2 Cor. v. 8.  
Luke xvi. 28.  
Matth. xxv.  
46.  
Matth. xxv.  
34. & xiii.  
43. 1 Theff.  
iv. 17. Psal.  
xvi. 11. Rev.  
xxi. 4.

4. This is that everlasting Life so often promised to the Righteous, and which is the End and utmost Completion of all the Privileges of the Faithful. Privileges so great, so excellent and glorious, that we have the utmost reason to study to be of their most happy Number, especially when we consider the Punishment denounc'd against the Wicked and Impenitent, that they shall be condemned to everlasting Fire prepar'd for the Devil and his Angels; where their Worm dieth not, and their Fire is not quenched; and where shall be Weeping and Wailing, and gnashing of Teeth. Certainly if nothing else, these just Terrors of the Lord should persuade Men to lead good and vertuous Lives. For whatever that everlasting Punishment is that is denoted by these Expressions, it ought certainly to the utmost to be dreaded by us.

Matth. xxv,  
41. Mark ix.  
44. Matth.  
viii. 12. &  
xiii. 42.

5. And in order to our leading such Lives as will secure us from the Punishment of the

F Wicked,

Jam. ii. 17,  
24, 26.

Rom. iii. 22.  
and elsewhere.  
ch. vi. 2. &c.  
ch. viii. 1. &c.  
Gal. v. 6.  
1 Theff. i. 3.

Gal. vi. 5.  
1 Joh. v. 4.

Wicked, and entitle us to the Happiness of the Just, let it be observ'd, that 'tis the *practical* or obedient *Believer* only that *believes* to the Salvation of his Soul. For *Faith without Works is dead, and by Works a Man is justified, and not by Faith only*, that is, not by a Faith that is destitute of good Works. But indeed a true and lively Faith, or that Faith, which, in the Language of St. Paul, only justifies, will necessarily produce the good Works and Obedience of a Christian Life. Every Article of our Faith contains some most persuasive Motive or other to a pious and a virtuous Life; and he that believes as he ought will accordingly be influenced by it. As for Instance, if we truly believe in God the Father Almighty, Maker of Heaven and Earth, we must needs worship and adore so great and excellent a Being, the Maker of all Things, and Giver of Life, and sincerely desire and endeavour to obey him. And if we also truly believe in Jesus Christ, his only Son our Lord, we shall certainly become his faithful and obedient Disciples. In a word, every other Article of our Faith, if duly believed, would also have its due Influence upon us, in order to our preserving a good Conscience in the whole Course of our Lives, or whenever we fall, to our rising again, by a speedy and sincere Repentance. This is the happy Effect of a true and lively Faith, by which it may be as evidently discern'd as a Tree is by its genuin and proper Fruit. And such therefore is the Faith that we ought to aspire after; a Faith that *worketh by Love, and by which we overcome the World*, and in due Time shall obtain the Rewards of our Victory over it.

Q. What

Q. What dost thou chiefly learn in these Articles of thy Belief?

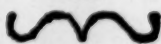
A. First, I learn to believe in God the Father, who hath made me, and all the World.

Secondly, in God the Son, who hath redeemed me, and all Mankind.

Thirdly, in God the Holy Ghost, who sanctifieth me, and all the elect People of God.

I. After an Explanation of the *Articles* of our *Christian Faith*, it is proper we should consider as it were in one View, as our Catechism teaches us, the three divine Persons of the Godhead, to believe in whom is what we are chiefly taught in these *Articles* of our Faith. It is indeed necessary we should believe in each of them, because God has revealed himself to us not as one only, but as three Persons; and because, according to our Saviour's Institution, we have been baptized in their Name, who are the joint Authors of our Salvation\*. The Father not only created

Discourse  
IX.



Matth. xxviii  
19.

F 2

us,

\* Not that we can say that our Expressions of this great Mystery are altogether proper, or just. But we must be contented in so sublime a Doctrine, so much above our poor finite Reason, to express ourselves as justly and as properly as we can. It is true, God cannot be three Persons in the same manner as we conceive three distinct Persons here on Earth, any more than his Attributes of Justice, Mercy, &c. can be in him as we conceive them, because in him they are one. But as we scruple not, or rather ought, to say, that God is just, merciful, &c. because he has so revealed himself to us, and because his divine Nature must be such as answers in some measure to those our imperfect Conceptions of him; so we doubt not to say that there are three Persons subsisting in the Unity of the Godhead, because the holy Scriptures so represent to us,

the



- Joh. iii. 16. us, but so loved the World, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting Life. The Son accordingly took our Nature upon him, and laid down his Life for our Redemption, and to use his own divine Words, Greater Love hath no Man than this, that he lay down his Life for his Friends. And both the Father and the Son sent the Holy Ghost, not only to bestow Gifts on the Apostles on the Day of Pentecost, but also that he should continue in the Church for ever, to sanctify all the Elect or chosen People of God, that is, all such who by their pious and vertuous Lives become of the Number of the peculiar People of God. No wonder therefore we are baptized in the Name of the Father, and of the Son, and of the Holy Ghost; and how ought we with cheerful Minds to worship and confide in the three divine Persons of the Godhead, and to adore the Wisdom of God in the wonderful Oeconomy or Dispensation of

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the Father, the Son, and the Holy Ghost, whom they teach to believe to be one God, as we should distinct Persons here on Earth. And 'tis no Wonder we don't comprehend these Things, when 'tis not possible, and therefore certainly not necessary we should. Every Thing even in Nature is in some respect or other a Mystery to us. How much more must God's Nature, or Manner of existing, be above our low Comprehensions? It could not be divine if it were not superior to our Conceptions. It is enough for us to believe as the holy Scriptures teach us to believe; by so doing, instead of perplexing ourselves with vain Enquiries about what we have not Talents to comprehend, we shall have cause to rejoyce and to bless God for that Discovery which he hath been pleased to make to us of so great and excellent a Mystery (as much we may be sure as is requisite for us) and of the Concurrence of each of these divine and adorable Persons in our Salvation.

Man's

Man's Redemption in which the holy and ever blessed Trinity concurred.

2. But lest we should have any mistaken Apprehensions of the Nature of these divine Persons in whom we are to believe, let it be first observ'd, that they are plainly represented to us in the holy Scriptures as three *distinct* Persons, as particularly appears from our being baptiz'd in the Name of *each* of them; and as it is also plainly supposed by our professing our Faith in each of them here in the Creed. And as they are distinct Persons, so also the holy Scriptures represent to us a Priority of *Order* between them, founded on their several personal Distinctions, that is, their different Manner of Existence, by which they are truly and properly distinguished from each other. For the *Father* subsisting in the divine Nature of himself, and being as it were the Fountain of it to the Son and the Holy Ghost, hence he is the *first* Person in the Godhead. The Son having received his divine Nature or Essence, even the same divine Nature or Essence that the Father has, by eternal Generation from him, hence he is the *second* Person. And the Holy Ghost receiving from the Father and the Son the same divine Nature, Essence or Substance which they have, by proceeding from them both, hence he is the *third* Person in the Trinity. And as there is thus a real personal Distinction between them, so we find some *personal* Actions more peculiarly attributed to each particular Person, tho' by reason of their intimate Union in the same divine Nature or Essence, they are also in some measure common to all: Such as the Father's creating the World, not indeed without,

Joh. i. 14. & v. 26. 1 Joh. i. 2.

Joh. xv. 26. & xvi. 7, 14, 15. Rom. viii. 9. 1 Pet. i. 11. Gal. iv. 6.

Acts iv. 24. Gen. i. 2. Psal. xxxiii.

without, but by the *Son* and the *Holy Ghost*,  
 Heb. ix. 12, the *Son's* redeeming the World, yet not  
 14. Joh. iii. without the *Father* and the *Holy Ghost*; and  
 16. the *Holy Ghost's* sanctifying the *elect People*  
 1 Pet. i. 2. of *God*, but not without the *Father* and the  
 Joh. xvii. 17. *Son*. And no wonder there is that inti-  
 Eph. 5. 26. mate Communion between them in those

Actions, which seem to be more peculiarly  
 attributed to each, when whatever personal  
 Distinction there is between them, yet there  
 is no Difference or Inequality in their Na-  
 Joh. x. 30. ture or Essence, which is *one* and the *same*  
 1 Cor. ii. 11. in the three divine Persons, who are there-  
 & xii. 4, 5, fore the same one living and true God. From  
 6. 11. 1 Joh. whence it follows, that tho' the *Father* is  
 v. 7. God, the *Son* is God, and the *Holy Ghost* is  
 God, yet they are not *three* Gods, but *one* God,  
 the three divine Persons subsisting in the *Unity*  
 of the same divine Nature, Substance or Essence;  
 which we have the utmost reason to believe,  
 because the holy Scriptures not only teach us  
 that there is but one only living and true God,  
 but also that each of these adorable Persons, the  
*Father*, the *Son*, and the *Holy Ghost*, is truly and  
 properly God, and accordingly represent to us  
 the most intimate Union between them.

See what has  
 been said a-  
 bove of the  
 Divinity of  
 the *Son*, and of  
 the *Holy Ghost*.

3. And this Mystery is by no means an  
 useless Speculation, as some in the Vanity of  
 their Minds may imagine, but it is indeed  
 excellent and venerable; and it is the great  
 Honour and Privilege of the *Christian Church*  
 that it has been so plainly reveal'd to it. For  
 by this Mystery our Notions of the *Plenitude*,  
 or Fulness of the divine Nature, are rais'd and  
 enlarg'd; in which are not *one* only, but *three*  
 divine Subsistences, or Persons of one Sub-  
 stance, Power, and Eternity. And since it  
 has pleased God so to reveal himself to us,  
 our



our Notions would certainly be wrong if we conceiv'd otherwise of him: And we ought by no means to esteem it a Matter of small Consequence if we dishonour either of those glorious and divine Persons, and refuse to worship and adore them. By this we discern the Glory of *God the Father*, as being the first Person in the holy Trinity, the *Father of our Lord Jesus Christ*, the *Father of Glory*, and the Fountain of the Godhead to the Son and the Holy Ghost. By this we discover his infinite Love, in sending his Son to be our Redeemer; that of the *Father*, and of the *Son*, in sending the *Holy Ghost* to sanctify his People. By this is manifested *Christ's* infinite Mercy to us, in purchasing the Church with his own Blood, which is the *Blood of God*; and the infinite Condescension of the *Holy Ghost* in coming down, to speak after the manner of Men, to abide with the Church for ever. In a word, by this we discern the wonderful and adorable Dispensation of *God the Father, the Son, and the Holy Ghost* towards his Creatures, in *creating the World*, in *redeeming Mankind*, and *sanctifying his Elect or chosen People*. Acts xx. 28.

4. Moreover, by this Doctrine we have the most satisfactory Assurance of obtaining those Blessings we hope for by means of the *Christian Institution*. For hereby we know that our Lord Jesus Christ, who suffered Death upon the Cross for our Redemption, made there (by his one Oblation of himself once offer'd) a full, perfect and sufficient Sacrifice, Oblation and Satisfaction for our Sins; and that if we sincerely obey him, he is such a Saviour and Mediator, as we can altogether, and with the utmost Certainty

tainty of Faith and Hope, trust and confide in. And lastly, by this we are sure that the Holy Ghost is fully able to *sanctify* or to make us holy, to guide us into all Truth, to comfort us in our Troubles or Afflictions here, and at length to bring us to a happy Immortality in Heaven. Wherefore let us continue stedfast in this Faith, which the holy Scriptures teach us, as well as the Church believes. We have no need, or rather we ought by no means, to perplex ourselves or others about the Manner how these three divine Persons subsist in the Unity of the divine Nature. There is nothing in Nature, as I have before observ'd, but what in some respect or other is a Mystery to us; and 'tis no Wonder that what relates to him is above our Comprehension, when so many inferior Things are. But however it be above our poor finite Reason, it is by no means contrary to it, but upon the Principles of Christianity and the whole Oeconomy of our Redemption the most agreeable to it.

5. Let us therefore believe in one living and true God, the *Father*, the *Son*, and the *Holy Ghost*; let us so believe in these three divine Persons, as to put our Trust in each of them for our Salvation, as the joint Authors of it, and in order thereunto to become the true and obedient Disciples of this blessed Trinity, in whose Name we have been baptiz'd; by which Means that which is the Foundation and the Reason of all other Blessings and Happiness to us, I mean the *Grace* of our Lord *Jesus Christ* the Son, the *Love* of God the Father, and the *Communion* of the *Holy Ghost*, will be with us evermore. *Amen.*

2 Cor. xiii.  
14

Q. You

Q. You said that your Godfathers and Godmothers did promise for you that you should keep God's Commandments. Tell me how many there be?

A. Ten.

Q. Which be they?

A. The same which God spake in the xxth Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the Land of Egypt, out of the House of Bondage.

I. Thou shalt have none other Gods but me.

1. The Obedience of our Lives being equally necessary with our Faith, and by which our Faith is perfected and compleated, therefore the *third* and last thing contain'd in our *baptifmal* Vow is, that we should keep God's holy Will and Commandments, and walk in the same all the Days of our Lives. Now by God's holy Will and Commandments are meant those good and holy Laws which it has pleased God to give us for the Conduct or Government of our Thoughts and Lives, and which he has been pleased to discover to us in some measure, even by means of our own natural Reason, but more especially by those Revelations he has made of himself in the holy Scriptures. The Sum or Substance of which may be reduc'd to those Ten Commandments, which were spoken by Almighty God himself on Mount Sinai in Arabia to the Children of Israel, fifty Days after their Departure from the Land of Egypt, with Circumstances of great Solemnity and Terror. For the Mountain did burn with Fire, and the Smoak of it ascended as the Smoak of a Furnace, and the whole Mountain quaked greatly; and God spake by a Voice out of the midst of the Fire. And all

Discourse  
X.

James ii. 22.

Deut. v. 23.

Exod. xix. 18.

& xx. 18.



*the People saw the Thundrings and the Lightnings, and the Noise of the Trumpet, and the Mountain smoaking. And as these Commandments were thus miraculously spoken, so they were also*

Deut. x. 4, 5. *afterwards written on two Tables of Stone with the Finger of God, and put into the Ark, to be preserved to succeeding Generations. These Circumstances were doubtless in all respects proper for the enacting or promulging of these Laws to the Children of Israel; but now they are deliver'd to us in the mild Voice of the Gospel, and by the Ministry of Men; as the Israelites desired to receive God's Commands from Moses, and not from the immediate Voice of God himself, saying to Moses,*

Deut. v. 27. *Go thou near, and hear all that the Lord our God shall say; and speak thou unto us all that the Lord our God shall speak unto thee, and we will hear it and do it. And such also ought to be our Disposition, tho' God speaks not now to us as he did of old on Mount Sinai, but by the Writings of holy Men, and the Voice of our Fellow-Servants here.*

2. We indeed are not to obey these Commandments, as they are a Body of Laws that were given to the *Jews*, but so far only as upon account of the *Reason* and *Morality* of them they are of perpetual Obligation, and as they have been *received* and *established* by the Christian Religion. Upon these Accounts they become obligatory to us, and our Obedience to them ought to be perform'd, not only as we are rational Creatures, but as the Disciples of *Jesus Christ*, in Conformity to the Religion which he introduced into the World, and in that Sense in which they have been explained by it. By which Means our Obedience to this Part even of the

the Jewish Law will become a Christian Service, and is the Fruit and Effect of that Faith which only justifies. And it appears that we are thus obliged to an Obedience to the moral Laws that were given to the Jews, inasmuch as our blessed Saviour came not to Matth. v. 27. destroy, but to fulfil the Law and the Prophets; and has commanded us by his Apostles to pursue every thing in which true Morality Phil. iv. 8. and Virtue consists; which he himself was pleased to raise and rescue from the false Notions of the Jews in his divine Sermon on the Mount. And it will not perhaps be amiss here to observe, that the true Religion has been in the main one and the same in all Ages from the Beginning of the World, in which at all Times everlasting Salvation was offer'd to Mankind by Christ, and true Morality and Virtue commanded and practised. The different Rites and religious Institutions that have been at different Times commanded by God, were owing to the different States or Conditions of the People of God.

3. These Things being premised, I proceed to the Commandments themselves, which are ushered in by these remarkable Words, *I am the Lord thy God, who brought thee out of the Land of Egypt, out of the House of Bondage*; denoting God's Authority over and Kindness to his People, and their Obligation consequent thereupon to obey his Laws. And certainly our Obligation, who know that the Son of God is come, and has redeemed us by his Blood from the infinitely worse than Egyptian Slavery of Sin and the Devil, cannot be less than that of the Jews, to perform most ready and cheerful Obedience to him.

4. The first Commandment is, *Thou shalt have no other Gods but me.* In which we are commanded to have the Lord for our God, and to behave ourselves towards him accordingly, as we are *forbid* to have any other but him. By the first it is our Duty not only to believe that God is, but also to have a holy Veneration for him; to *fear* and *love* him above all Things, to acknowledge his divine Providence, and out of a just Sense of it to *trust* and *rejoyce* in his Goodness and Mercy to the Sons of Men; to *thank* him for the Blessings he bestows upon us, and to *pray* to him for his Holy Spirit, and the constant Supply of all our other Necessities, but without Carefulness and Anxiety for any thing here below. In a word, to *honour* and *worship* him as he deserves to be honoured and worshipped, as far as our poor Capacities will permit, and to *serve* him truly all the Days of our Lives. All this our own Reason will agree to be our Duty to him that made us, as well as he himself has revealed it to be our Duty in his holy Word. It being altogether reasonable in the nature of the thing that we should acknowledge his divine Being and Providence, by whom we were made, and are preserv'd in being; that we should love him who is infinitely good, and fear him who is infinitely great, and trust in him who is infinitely merciful; that we should offer up our Prayers and Thanks unto him from whom every good Gift proceedeth; and in a word, that we should honour and worship him who is the first, the greatest, the best and most worthy Being, the Cause and Original of all other Beings that are.

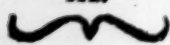
5. And



5. And as we are forbid to have any other Gods but him, it is our Duty to renounce and disclaim all other pretended Gods or Deities whatsoever, such as the Heathens worshipped, and even every Imagination or Lust that would withdraw us from our Obedience to him, who alone has the supreme Title to it. So St. Paul speaks of some *whose God was their Belly*, and our Saviour Phil. iii. 19. our himself hath assured us, that *we cannot* Matth. vi. 24. *serve God and Mammon*, that is, serve God and the Riches of this World. For he that gives himself up to any darling Vice, or sets his Affections on any thing in the World, so as to be influenced by it to disobey God, thereby sets it up as an *Idol* in his Heart, to which he falls down and worships, and forgets the only true God that made him, and commanded him to have *no other Gods but him*. He therefore is to be the great and only Object of our religious Hope, Fear, Love and Desire, and to him are most due our honest Endeavours of a constant and uniform Obedience to his Laws.

II. Thou shalt not make to thy self any graven Image, nor the Likeness of any thing that is in Heaven above, or in the Earth beneath, or in the Water under the Earth: Thou shalt not bow down to them, nor worship them. For I the Lord thy God am a jealous God, and visit the Sins of the Fathers upon the Children unto the third and fourth Generation of them that hate me, and shew Mercy unto Thousands in them that love me and keep my Commandments.

I. As

Discourse  
XL.

Gen. xxiv. 26.  
Exod. iv. 31,  
&c.  
Psal. xcv. 6.

1. As in the first Commandment we are in the general forbid to have any other but the true God, so in the second we are expressly forbid to worship *Idols*, or the Images of any thing either *in Heaven above*, such as the Sun, Moon, or Stars, or *on the Earth beneath*, as of Men, Beasts, &c. or of any Fishes *in the Waters under the Earth*, or the Seas. None of these, nor any Images of them, are we by any means to esteem as Gods, or to shew the least religious Worship to, by *bowing down* to them, or religiously *serving* them in any respect whatsoever. For our religious Worship is to be reserved for the living and true God alone, and to him we ought to pay it. And in that we are here forbid to bow down to *Idols*, it implies, that on proper Times and Occasions we ought to worship Almighty God, *by bowing down* to him, or the like, as his People of old were wont to do, in Testimony of the inward Worship of our Minds. For bodily Worship is by no means inconsistent with, but (when perform'd in a due and proper Manner) perfectly agreeable to the Worship of the Spirit; and to reject it, is to refuse one Part of that Worship which is due to God, as the Author both of our Bodies and Souls; with both which therefore it is altogether reasonable we should worship him.

Isa. xlii. 8.

2. But neither the Worship of our Bodies or our Minds is by any means to be given to *Idols*; for God has here expressly declar'd himself a *jealous God*, that is, a Being that has a just Regard for his Honour, which he will by no means allow to be given to graven Images; and he will punish the provoking *Iniquities* of those that do so, even *to the third and fourth Generation of them that hate him*, while with  
abundant

abundant Mercy he will shew Kindness to Thousands of those that love him and keep his Commandments.

3. And 'tis no Wonder that God is thus severe against *Idolatry*, or the worshipping of Idols, not only because it withdraws us from the Worship of the only true God, in whose Worship and Service only our true Happiness and Freedom consist, but because it is the fruitful and accursed Parent of the most abominable Sins, and of all the Miseries that flow from them. We may observe in the first Chapter of the Epistle to the *Romans*, what detestable Impieties the ancient Heathen Idolaters were guilty of, and the Experience of all Ages, and all Countries where *Idolatry* prevails, shew the same, or the like dismal Effects of it; and hence also in the New Testament we are expressly commanded to flee from it; and as we are to worship God only, so we are assur'd that the Temple of God (whose Temple the Church is) can have no Agreement with Idols. How careful therefore ought we Christians to be to guard against the least Approaches to *Idolatry*? And how much is it to be lamented that it has in any degree possess'd so great a Part of the Christian Church, I mean those of the *Romish* Communion; who give us too much cause to discover what is the Spirit of *Idolatry*, and the Effects it produces!

1 Joh. v. 21.  
1 Cor. x. 14.  
Matth. iv. 10.  
2 Cor. vi. 16.

4. But lest it should be thought in any respect severe that God should visit the Iniquities of Fathers upon their Children, let it be observ'd, that it is in truth a wise and good Sanction which it pleased God, as the Governor of the World, to give for the Observance of his Laws. For when Men consider that even their Children may in some measure suffer for their Sins, their



their natural Affection for their own Offspring, especially while they are yet poor innocent Children, may be some Restraint of their Impieties, which the more they are restrained, the Misery of Mankind in general will be less, and their Happiness greater. For no Man can be wicked but others will in some respect or other suffer by it; as on the other hand, the Effects of Goodness and Virtue are not confin'd to those who are possess'd of 'em, but extend to the Good and Happiness of others. We have therefore reason to be pleas'd with any proper *Restraints* of the Wickedness of Men, by which tho' some particular Persons may suffer, yet it is for the Benefit and Advantage of all. And even in respect of those particular Persons there is not the least reason to complain, when we consider, that whatever Punishments the good Children of wicked Parents may suffer for their Fathers Sins, they will be Punishments only in this Life; for in respect of the World to come, we know they shall not suffer for the Sins of their Fathers; but *the Soul that sinneth it shall die*. And as to the Punishments, or rather Afflictions, which good Men often suffer here, they are but the Chastisements of a kind Father, who knows what is best for them, and that *their light Affliction, which is but for a Moment, worketh out for them a far more exceeding and eternal Weight of Glory*. And as according to the natural Course of Things Punishments are often, as it were, entail'd on Children by means of the Vices and Sins of their Parents, as being the natural Effects of them, so those Punishments may be the most effectual or only Means, according to the common Course or Method of God's Grace and Providence, which generally works according

Ezek. xviii. 4.

Heb. xii. 6,  
7, &c.

2 Cor. iv. 17.

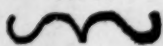
according to the natural Dispositions of Men, to reclaim such Children from the Iniquity of their Fathers Ways, or to prevent their going into them, in which Case those temporal Punishments which they suffer for their Fathers Sins, become the greatest Happiness to them. However this upon all Occasions we may be fully sure of, that God's Ways are always just, *and true and righteous are his Judgments*; that he knows best how to deal with his Creatures, and will deal with them according to Justice and Truth. Rev. xv, 3; & xvi, 7;

5. And 'tis also further observable, that however it may please God to punish the Iniquities of Men, his Mercy is extended to *Thousands of those that love him and keep his Commandments*. So that the best Provision we can make for our Children, unless their own wilful Iniquity should hinder it, is that which proceeds not only from our *honest Industry*, but also the *Virtue and Piety* of our Lives; which will derive down Blessings to them from above. And as it will probably also be a means of their own Piety and Virtue, it will be therefore thereby a means of their obtaining the endless Rewards of it. Deut. iv. 37; & xxviii. 4. 1 Chr, xxviii, 8.

III; Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his Name in vain.

1. In this Commandment we are forbid to take the Name of God in vain, that is, to make mention of his Name in a careless or irreverent manner, as is too often done upon every

Discourse  
XII.



every trivial Occasion; and much more to make use of it in profane *Cursing* or *Swearing*, or any *perjurious* Oaths whatsoever. To do the first, is not suitable to that Reverence we owe to our infinite Creator, it being by no means proper that his Name should be upon all Occasions mingled in our Speech when we think not of him; inasmuch as it is a Disregard of so great and excellent a Being, and tends to lessen our Veneration of him. To do the other, is notoriously and impiously to profane his Name; and as the common profane Use of *Oaths* in general tends to lessen the Religion of them, which ought to be always sacred, and by consequence to introduce great Mischiefs to Society; so in particular in the Case of *Perjury*, it is often to add great Villany and Wickedness towards Men to our Impiety towards God. Those therefore that irreverently take *God's Name in vain*, but especially the *profane Cursers and Swearers, and Perjurers*, ought seriously to consider this, *for God will not hold him guiltless, &c.* He

Hof. iv. 2, 3. will certainly account them as Transgressors  
Zech. v. 3. of his Law, and will punish them according

to the degrees of their Guilt. And 'tis observable, that by the Law of *Moses* those that

Lev. xxiv. 15, blasphemed God's Name were to be stoned  
16. to death. In the Christian Institution we

Matth. v. 34. are expressly commanded *not to swear at all*,

Jam. v. 12. that is, not in our common Conversation, when there is no occasion for it; but only barely to affirm or deny, as the Matter and Truth require. And this is what is entirely suitable to that *Sincerity* and *Honesty* of Mind which Christians ought always to possess, and to manifest in all their Conversation to the



the World. And surely a Man of Veracity exceedingly lessens his Character when he swears without just Occasion for it; for it is in effect to declare, he is not to be believed upon his Word only. It is indeed justly to be suspected, that the *common Swearer* has but little regard for Truth either in his Words or his Oaths. An honest and sincere Man will be believed in what he says without his swearing to attest it.

2. Not but that it is undoubtedly lawful to take an *Oath*, or to *swear* upon any just or proper Occasion. Not only the nature of the Thing, as it is doing religious Honour to Almighty God, as by invoking his Name as a just and omniscient Being (for to take an Oath, or to swear, is to call upon God as a *Witness* of the Truth of what we say, and as a *Revenger* of Falseness and Wrong) but also the common Consent of Mankind, and the express Allowance, or rather Command of it in the Old Testament, and the Practice of good Men also in the New, are plain Proofs of the *Lawfulness* of Oaths. And the Prohibitions of Swearing before mentioned, relate only to our common Communication one with another, when there is no just Occasion of Swearing at all; and to our not doing it by any other Being but God alone. And as the taking of Oaths is not only, as I have said, an Act of Religion towards God, as it is an Acknowledgement of his Omniscience, Justice and Truth, but also a Means of preserving Right among Men, it will become often not only *allowable*, but also our *Duty* to swear, when duly requi-

Jer. iv. 2.

Deut. 6. 13.

2 Cor. i. 23.

Gal. i. 20.

Phil. i. 8.

Heb. vi. 16.

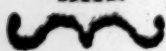
ted thereunto; and tho' we are forbid upon any Occasion to *take God's Name in vain*, yet it is our Duty to make mention of his Name upon all just and proper Occasions, and to celebrate his Praise, *whose Name only is excellent, and his Praise above Heaven and Earth.* And we need not fear speaking often of so good and so excellent a Being, who will mercifully accept the sincere Intention and Devotion of his Creatures.

Pla.cxxxviii.  
12.

3. And particularly it becomes us to *speak good of his Name*, and to perform our solemn Worship to God on those Times which he himself or his Church has set apart for his more immediate Worship and Service; as we are obliged by the Reason and Equity of the next Commandment.

IV. Remember that thou keep holy the Sabbath-Day: Six Days shalt thou labour, and do all that thou hast to do, but the seventh Day is the Sabbath of the Lord thy God: In it thou shalt do no manner of Work, thou, and thy Son, and thy Daughter, thy Man-Servant, and thy Maid-Servant, thy Cattle, and the Stranger that is within thy Gates. For in six Days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh Day; wherefore the Lord blessed the seventh Day, and hallowed it.

Discourse  
XIII.



1. In discoursing on this *Commandment*, it will be proper to shew what seems in it peculiar to the *Jews*, and how far and in what Sense we *Christians* are obliged by it.

2. As

2. As for the first, it is certain the *Jewish* Sabbath was the seventh Day of the Week, or *Saturday*. But whether that Day was the seventh in order from the Creation, or only from their Passage thro' the Red Sea, or from *See* Exod. xii. the first falling of Manna in the Wilderness, 6. & xvi. 1, is not certain. It appears however that the *Jews* were enjoind the Observation of their Sabbath, partly in memory of their *Egyptian* Deut. v. 15. Bondage, and that they were obliged to a Exod. xvi. 29. strict Rest thereon, even under the Penalty & xxxi. 15. of Death. But in these respects the Sabbath *See* ch. xxxiv. 21. & xxxv. 2, 3. of the *Jews*, as well as their other Ceremonies, is now entirely abolished. Yet God's Col. ii. 14, 15. appointing one Day in seven as a Day of holy Rest, after six of Labour, upon account of his creating of the World in *six* Days, and his resting on the seventh, seems to concern *See* Exod. xxxi. 17. us equally as it did the *Jews*. We have still reason to bless God for his Creation of the World, and to keep up a weekly Festival in memory of it. But as to the *Strictness* and *Rigour* with which the *Jews* were or thought *See* Numb. xv. 32. themselves oblig'd to observe it, our Saviour, Neh. xiii. 15, 17. *Isai.* lviii. 13. a greater Lawgiver than *Moses*, has declared that the Sabbath was made for Man, and not Mark ii. 27. Man for the Sabbath; and reproved the rigid Superstition of the *Pharisees* in relation to it, *and elsewhere.* proceeding from their Ignorance of the Meaning of God's chusing *Mercy*, and not *Sacrifice*. For which reason not only Works of *Charity* or *Beneficence* to Mankind, but also Works of *Necessity* or of great *Conveniency* to our- Matt. xii. 11. selves, are allowable on our *Christian* Sabbath, on which no good Man, who with a sincere Mind intends to worship God, and to keep it holy, according to his Institution, need in the



the least be scrupulous about smaller Matters, of no real Consequence to the Sanctification of it.

3. And as to the *Day* that we Christians are to *keep holy*, as our *Christian Sabbath*, or weekly Festival, it is not the seventh, but the first Day of the Week, or *Sunday*, because on that Day our Saviour rose from the Dead, and on the same Day sent down the Holy Ghost on the *Apostles*, on the Day of *Pentecost*; wherefore upon the Abolition of the *Jewish Sabbath*, no Day could be so proper for their *Christian Weekly Festival* as the first Day of the Week, or *Sunday*; and accordingly we have Intimation in the New-Testament of the Observance of it even in the *Apostles Times*; it is call'd in the Book of the *Revelations* the *Lord's-Day*; and the Church in all Ages and in all Countries have hitherto observ'd it as their Weekly Festival, and no doubt will continue to do so to the End of the World. The only Question therefore that now remains is, how this Day is to be *kept holy* by us? And the best Method I conceive to shew this, is to consider the whole Reason and Design of its Institution, so far as we are concern'd in it. And first, one Reason of the Institution of a weekly Sabbath, or Day of Rest (for the Word Sabbath signifies Rest) seems to me to be for the temporal Good of Men, and their *Refreshment* from the Cares and Business of Life, that we might not be always as Slaves to this World, and that those that are in a State of Servitude might have some Time of Refreshment from the Toil and Labour they are oblig'd to undergo. And in pursuance of this Design of its Institution, we should on this weekly Festival

disengage

Joh. xx. 10,  
26.

Acts ii. 1.

Acts xx. 7.

1 Cor. xvi. 2.

Rev. i. 10.

See Exod.

xxiii. 12.

Deut. v. 13.

disengage our Minds from all worldly Cares and Businesses, except what *Charity* or any other good Reason may require of us, and give our Servants the same Freedom and Refreshment from their usual Labour and Service. And accordingly this Rest is expressly requir'd in the fourth Commandment, and for this reason also expressly, *that thy Man-Servant and thy Maid-Servant may rest as well as thou.* And as therefore this is a Day of Rest and Refreshment, the Divinity of those Men is by no means to be hearken'd to, who would impose *rigorous* and burdensome Severities on the Consciences of Men in the Observation of it, of no real Use to make them holier or better Men.

Deut. v. 14.

See Luke xiii. 14, &c.

4. But in the next place, as the *Sabbath* was also and more especially intended for the more solemn Worship of God, and to keep up a constant Sense of Religion among Men, in order to keep it holy, we ought always to remember to do every thing suitable to this End and Design of it, by frequenting the publick Worship of God, and magnifying his infinite Glory, and rejoicing in his Goodness to the Sons of Men; particularly to bless God for his Creation of the World in six Days, and for the *Resurrection* of our blessed Saviour from the Dead, and by consequence our *Redemption* thro' him. For by the Celebration of this Day we are to keep up a constant Memorial of both these; of the first, namely, the Creation of the World, as it is a Day of Rest after six allow'd us for Labour and worldly Business, for in *six Days* God created Heaven and Earth, and rested on the *seventh*; and it is a Memorial of our Redemption as it is the first Day of the Week, on which our Saviour rose from the Dead.

See Gen. ii. 3.  
Lev. xix. 30.  
xxvi. 2. &  
xxiii. 3.  
Num. xxviii. 9.  
Acts xiii. 27.  
xv. 21. &  
xx. 7.

Dead.† Wherefore these great and inestimable Benefits should be the Subject of our devout Praises on this Day; and upon these Accounts and in these Respects may it be always remembered to be *kept holy* for ever.

5. And the Reason and Equity of this Commandment extends not only to the *Lord's-Day*, but such Days also in their Measure and Proportion as are upon good Grounds appointed by the Church to be kept holy. We find the Jewish Church appointed Festivals without any immediate divine Command, which none of their People ever scrupled to observe, such as the *Days of Purim*, and the *Feast of Dedication*, at which last our Saviour himself was pleased

Esth. ix. 21.

1 Mac. iv. 59.

Joh. x. 22, 23.

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† Perhaps too the *Lord's-Day* was intended to keep up a Memorial of the Mission of the Holy Ghost on the Apostles on the Day of Pentecost. It is the Opinion of learned Men that the Day of Pentecost that Year fell on the first Day of the Week. Even those that otherwise differ as to the precise Time from whence the Jews begun their Computation for their Feast of Weeks, or of Pentecost, yet agree in this Opinion. See Bishop Pearson on the Article of our Saviour's Resurrection the third Day, Dr. Hammond's Note on Mark xiv. and Paraphrase on Acts ii. 1. Dr. Whitby's Appendix to Mark xiv. and Note on Acts ii. 1. and Dr. Wotton's Misna, Vol. I. p. 225, 295. Wherefore if the Holy Ghost also descended, as is most probable, on the first Day of the Week, it is another great Argument for the Sanctification of that Day for our Christian Sabbath; and so great an Event happening thereon, it is very proper that this should be also one Subject of our religious Praises on that Day. However, most just and meet it is that when we are blessing God for his Creation of the World and Redemption of Mankind, we by no means forget the Mission of the Holy Ghost to sanctify his People, and thereby to qualify them for the Benefits of that Redemption. Thus therefore on every *Lord's-Day* let us worship God the Father, the Son, and the Holy Ghost, and give him most humble and hearty Thanks, as our Creator, Redeemer, and Sanctifier.

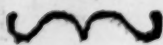


to be present in the Temple. And it were absurd to suppose the *Christian Church* without an equal Privilege, which is so reasonable in itself, and may be of so great Advantage to her Members. And accordingly in the Church of *England*, venerable and useful are her holy Seasons for the training up her Children in the holy Mysteries of our Faith, such as the *Nativity* of our Lord, his *Resurrection*, and the like; and for the exciting them to a pious and virtuous Life, not only by the devout Meditation of these Mysteries, but also by commemorating the Examples of the holy Apostles; and all our Festivals may be considered as so many proper Opportunities and Remembrances to us, to bless God for the Light of his Gospel vouchsafed to us. For which reason, if we make a proper Use of these Days and Seasons appointed by the Church, instead of complaining of her Institutions, we shall have cause to bless God for the Benefits and Advantages of them.

V. Honour thy Father and thy Mother, that thy Days may be long in the Land which the Lord thy God giveth thee.

I. Hitherto we have discoursed on the four first Commandments, which are called by Divines the *first Table* of the Law, and contain our Duty toward God. The other six, which are called the *second Table*, teach us our Duty towards Men. The first of which is also the *first Commandment with Promise*, that is, the Eph. vi. 2, first to the Observance of which any Promise of Reward or Blessing is expressly annexed; and accordingly it contains a great and excel-

Discourse  
XIV.



lent Duty, namely, the *honouring our Parents*, which implies all that *Love, Respect* and *Obedience*, and the utmost *Readiness* to *succour* and *relieve* them in any kind of *Necessity* or *Distress*, which by the *Law of Nature*, as well as revealed *Religion*, Children are obliged to pay to their *Parents*; for our *Subjection* to whom we have no less an *Example* than that of our blessed *Saviour* himself to his earthly *Parents* here. And tho' the temporal *Promise* of *long Life and happy Days* annexed to this *Commandment*, chiefly perhaps respected the *Jews*, whose *Religion* as such was not expressly founded but upon temporal *Promises*; yet as we find it adopted even into the *New Testament*, so I don't doubt but that the *Truth* of it will still be, generally at least, found to be verify'd to the *Observers* of this *Commandment*. So that we may look upon the *honouring of our Parents* as an excellent *Means* of our obtaining long and prosperous *Days*, or in the Words of the *Apostle*, *that it may be well with us, and that we may live long upon the Earth*. But however it may please *God* to deal with us here, for temporal *Happiness* may not always be the best for us in this *fleeting State*, the *Performance* of our *Duty* in this and in other *Respects* will certainly entitle us to the utmost *Happiness* and endless *length of Days* in another *Life*, which *God* hath prepared for the *Inheritance* of his *People*. And it has pleased *God* no less severely to express his *Displeasure* against *undutiful* and *rebellious* Children, than his *Promises* were merciful to the *dutiful* and *good*. And accordingly we often, if not always, find *undutiful* and *rebellious* Children suffering some *Punishment*.

Eph. vi. 1.

Col. iii. 20.

1 Tim. v. 4.

Luke ii. 51.

Deut. v. 16.

Eph. vi. 3.

Exod. xxi. 15,

17. Deut.

xxi. 18, 20.

nishment or other even in this Life. And 'tis no wonder, when they so unnaturally and monstrously break thro' that *Duty*, which we owe to those who have not only been a Means of our Being, but also often with great Labour and Care of their own, and with great Affection been the Means of our Preservation and Support in it. Hence therefore as detestable and unnatural Ingratitude is join'd to their Rebellion, so it is an exceeding Aggravation of it.

2. But tho' our Parents only are expressed in this Commandment, yet the reason of it extends itself to all other our lawful *Superiors* whatsoever, who are in some measure as Parents to us. Hereby therefore *Servants* are oblig'd to be obedient to their *Masters*, and to do them true and faithful Service; and that *not only to the good and gentle, but also to the froward*. And hereby also all are obliged to be loyal to the *King*, obedient to their *Governours* both in Church and State, according to the Rules of the Gospel, and the just Laws and Constitutions of their Country; and in a word, to pay a just *Honour* to all *Men*, and especially to all our *Superiors* whatsoever.

3. And as there is thus a Duty on *Children* towards their *Parents*, and of all others towards their *Superiors*; so also there is a Duty on *Parents* towards their *Children*, and of others towards those that are in any kind of *Subjection* to them. It is the Duty of *Parents* to provide for their *Children*, to instil into them with the utmost Prudence and Affection the Principles of true Piety and Virtue, and thereby to bring them up in the *Nurture and Admonition of the Lord*. But by

Eph. vi. 5.  
1 Pet. ii. 18.

Pro. xxiv. 21.  
Rom. xiii. 1,  
Eccl. i. Pet. ii.  
13, 14. Matt.  
xxii. 21.

Heb. xiii. 17.

1 Tim. v. 8.  
1 Cor. xii 14.

Eph. vi. 4.



Col. iii. 21. no means to provoke their Children, lest they be discourag'd, by any unnecessary or indiscreet Severities; but chastening or correcting them with Reason and Discretion, when there is just need and occasion for it.

4. It is the Duty of Masters to be kind and just to their Servants, knowing that they also have a Master in Heaven; and to encourage and promote in them true Piety and Virtue. It is the Duty of Governours, whether in Church or State, to consult the Good of the People committed to their Charge; and it is the Duty of all Superiors in general to be kind and courteous to those that are beneath them, to condescend to Men of low Estate, and to make use of that Power or Superiority they are invested with, not for the Hurt or Injury of any one, but as much as they can for the Good and Advantage of all.

5. And the reason of these which are called *relative Duties*, that is, such Duties as we owe to one another, according as we stand related to each other in our several States or Conditions here; I say, the reason of these Duties arises from the nature of those several Relations now mentioned, and the Tendency of the said Duties to the general Good and Happiness of Men. According to the nature of Things, as they stand at present, and for the Peace and Order of the World, there must needs be various States and Conditions of Men; and some must be in higher Stations, and others in lower. Now the due Performance of the relative Duties will render each mutually useful to other, and excellently contribute to the Peace and Happiness of the World; while the contrary can produce nothing but Mis-

chief

chief, Disorder and Confusion. And the Peace of our own Minds may justly follow, from our being conscious to ourselves that we act as becomes us in our own proper State, and contribute our Share to the Peace and Tranquillity of the World.

VI. Thou shalt do no Murder.

1. As in the fifth Commandment we are enjoined to *honour our Parents*, so in the sixth we are forbid bearing Hatred or Malice, or being guilty of any injurious Treatment against the Person of any one whatsoever. For tho' Murder only, or which is the same thing, the wilful and unlawful taking away the Life of another Man, or laying violent Hands on ones self, is here expressly forbid; yet every thing that any way tends to it, or in any respect partakes of its Nature, is also by consequence prohibited by it, and therefore all Hatred, Malice and Revenge; all provoking and injurious Language, all Variance or Strife, and all rash and immoderate Anger or Passion, all Discontent or Impatience under Afflictions, which lead to Self-Murder, is contrary to our Obedience to this Commandment.

Discourse  
XV.

Matth. v. 21.  
Etc. 1 John  
iii. 13  
Jam. v. 7, &c.  
Heb. xiii. 5.  
1 Tim. vi. 6, 8.  
Matth. vi. 23,  
Etc.

2. And the Sin of Murder is so very heinous, that we had need detest all the least Tendencies towards it. It has pleased God to create Man in his own Image, and having given us our Life and Being here, he has enacted this Law for the mutual Preservation and Security of our Lives from the Injuries of each other; and was pleased expressly to appoint that the Murderer should be put to death. And he has accordingly given Authority

Gen. ix. 6.  
Exod. xxi. 12.  
Num. xxxv.  
16.

Rom. xiii. 4. authority to Magistrates for that purpose, who  
 1 Pet. ii. 14. are authorized *Revengers*, to execute *Wrath*,  
 as God's Ministers, on them that do evil. And  
 therefore Magistrates, who for just Causes,  
 and according to Law, put Men to death,  
 are no ways concerned in this Prohibition:  
 Neither are they guilty of *Murder*, who by  
 Chance only, without any premeditated De-  
 sign, happen to kill another; or who kill  
 their Enemies in just War, or in the necessa-  
 ry Defence of their own Lives, and some-  
 times too of their Goods and Possessions. In  
 other Cases 'tis no wonder that those that  
*wilfully and unlawfully kill*, expose themselves  
 so much to the Vengeance of God, as well  
 as bring so great Guilt on themselves; for  
 hereby they offend in a very heinous manner  
 against the Authority of God, by depriving  
 those whom he hath created after his own  
 Image, of that Life which he had given  
 them, and commit an irreparable Injury, and  
 in many Cases a most dismal one to these  
 their Fellow Creatures here. And they al-  
 so who are guilty of *Self-Murder* most unna-  
 turally offend both against God and them-  
 selves. The least *Tendency* therefore to so *hei-*  
*nous* and crying a Sin in any respect we ought  
 utterly to detest and avoid, and instead there-  
 of to plant in our Minds the lovely Senti-  
 ments of *Humanity* and *Kindness* for each other,  
 and for all Men, and to possess our Souls in  
 Patience and Submission to the Will of God,  
 that we may in no respect be tempted to  
 lay violent Hands on ourselves. We are by  
 no means to neglect preserving the Life of  
 any one, when it is in our Power to do it;  
 for that were Guilt next to that of taking  
 it away. We are to be ready, according to  
 our

Exod. xxi. 12,  
 13. Num. x.  
 9. Prov. xx.  
 18. Rom.  
 xiii. 4. Luke  
 iii. 14.

Luke xxi. 19.



our Power, to *relieve* every one in any kind of Necessity or Distress, and cheerfully contribute to the mutual Support and Comfort of each others Lives. We are to *love* even our *Enemies*, and to do *good* to them, and by no means to indulge the least Spirit of *Malice* or *Revenge*. By these Means we shall not only avoid the horrid Guilt of Murder, or those Sins which any way lead to it, but also be as so many kind Benefactors to one another; and while we are studying to promote Peace and Love and Good-will among Men, we shall also promote the noblest Peace and Satisfaction of our own Minds; and above all procure to ourselves the Rewards in another Life of our Virtue and good Deeds in this;

Luke x. 37.  
Heb. xiii. 16.  
Matth. v. 44.  
Rom. xii. 17.  
19, 21.

VII. Thou shalt not commit Adultery.

1. It having pleased God to institute Marriage for the Propagation of Mankind, and other excellent Ends and Advantages; he has given the *seventh Commandment* to prevent the *Violation* of the *Marriage-Bed*, as there is the utmost reason so excellent a State, which ought to be *honourable in all*, should be kept altogether holy and *undefiled*. And it has accordingly pleased God, not only by an exprefs Commandment to forbid *Adultery*, but also under the Old Testament to appoint that *Adulterers* and *Adulteresses* should be put to death. And tho' we are not obliged by this, as it is a Part of the *judicial Law* of the *Jews*, yet we are assured also in the New Testament that *Whoremongers* and *Adulterers*

Discourse  
XVI.

Heb. xiii. 4.

Lev. xx. 10.  
Deut. xxii. 22.

Heb. xiii. 4.

God

1 Cor. vi. 9, 10. God will judge, and that Adulterers shall not inherit the Kingdom of God.

2. And no wonder, seeing it is so great and heinous a Sin, it is a Violation of that State which was instituted by God himself in Paradise, and which represents the mystical Union betwixt Christ and his Church, it is such an Injury as is not only irreparable, but often in the highest degree afflicting, and often attended with the most dismal Consequences, such as the Confusion and Misery of Families, irreconcilable Hatreds, and even Murder itself. Upon which Accounts this also is an Iniquity to be punished by the Civil Magistrate; and God hath sufficiently declar'd his Judgment against it.

3. And the Christian Religion is express, not only against Adultery, but all other Uncleanesses whatsoever, either in Thought, Word, or Deed. It has declared that no Whoremonger, or unclean Person, hath any Inheritance in the Kingdom of Christ and of God; that for the sake of these Things the Wrath of God cometh on the Children of Disobedience, and that Christians ought so to behave themselves in all Purity and Virtue, that Fornication and all Uncleaness should not be once named among them. It has declared that no corrupt Communication ought to proceed out of our Mouths, nor Filthiness, nor foolish talking, nor jesting, which is not convenient; and lastly, that even impure and lustful Thoughts, tho' they proceed no farther, so far as they are voluntary and are indulged in, are blameable, and partake of the Crime on which they are indulged. In Obedience therefore to these Declarations, we are obliged to observe the utmost Chastity both of Body and Mind.

4. The

4. The Means whereto are, the keeping our Bodies in Temperance and Soberness, applying ourselves to some lawful Business or Calling, avoiding loose or immodest Company, and immodest Conversation; and if need be, <sup>1 Cor. vii., 29,</sup> betaking ourselves to the holy State of Matrimony, that we may keep ourselves undefiled Members of Christ's Body. By the Use of these and the like Means, together with our sincere Prayers to God for his Grace, we need not doubt our obtaining such a Superiority over our corrupt Inclinations, as will be accepted with God: And it will be infinitely our Interest to subdue all our unreasonable Inclinations, and thereby procure to ourselves the noble Liberty and Freedom of rational Beings, and of Christians, while at the same time we are shewing our Obedience to God and his holy Laws.

VIII. Thou shalt not steal,

1. As this Commandment tends to secure every Man in the Possession and Enjoyment of those Goods which are justly and lawfully his own; so 'tis altogether reasonable that every Man should be so secur'd, if there be any such thing as Property among Men; and to suppose the contrary, not to mention any other Argument for Property at present, were to let Men loose as Beasts and Savages to one another. Every Man indeed that has any thing that he calls his own, is sufficiently sensible of the Equity of this Commandment. He needs no Arguments to convince him, that no other ought to take, either by Violence or Fraud, what he possesses from him; and therefore by the

Discourse  
XVII.

K

plainest



Pfal. l. 10.

Pfal. lxxv. 7,  
8.

plainest Reason he ought also by no means to invade the *Right* and *Property* of another. God alone is indeed the supreme *Proprietor*, as he is the *Creator* of all *Things*; insomuch that *all the Beasts of the Forest are his, and the Cattle upon a thousand Hills*. And as he is the supreme *Proprietor*, so the disposal of all *Things* originally belongs to him; for *Promotion cometh neither from the East, nor from the West, nor yet from the South: And why? God is the Judge, he putteth down one, and setteth up another.*

2. And therefore when any *Man* has *acquired* either *Lands* or any other *Possessions* by his honest *Industry*, or any other lawful *Means*, they are as it were given him by *God*, from whom his *Right* and *Title* is originally deriv'd; and the *Sin* of those who invade the *Rights* and *Properties* of others, may be consider'd not only as an *Offence* against *Men*, but also as an *Opposition* to *God's* Appointment of the *Goods* of this *World* to such and such particular *Persons* by his *Providence*, by taking from them what he has been pleas'd to give them. To prevent which, he himself has here expressly commanded us *not to steal*, that is, not to take from another that which is his, either by open *Violence* or secret *Fraud*, or by any other unlawful *Means* whatsoever. Wherefore, not only they that directly *steal* from others, either by open *Robbery* or secret *Thieving*, but those also who are any ways *unjust* in their *Dealings*, who oppress those that are weaker than themselves, or any ways *defraud* them of their *Goods* or *Possessions*, and who *refuse* to pay their *just Debts*, and the like, are guilty of the *Breach* of this *Commandment*, which in every *Instance* of it is, as indeed every *Sin* is more or less, an exceeding

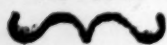
ceeding Folly. For the Curse of God justly Zech. v. 3, 4.  
 attends all *Thievery, Injustice and Wrong*; and Jer. xvii. 11.  
 however by God's Permission *Thieves and Ex-*  
*tortioners* may fare in this World, they shall not 1 Cor. vi. 10.  
*inherit the Kingdom of God.* Wherefore let  
 him that stole, steal no more, but rather let him Eph. iv. 28.  
 labour, working with his Hands the thing that is  
 good, that he may have to give to him that need-  
 eth. And this is the true and excellent Spirit  
 of Christianity, that it renders us so far from  
 invading in the least the Rights of others, that  
 we become most ready and willing to commu-  
 nicate of our own to the Relief of others who  
 are in any kind of Necessity or Distress. For  
 which reason, as we are Christians, we are not  
 only to keep our Hands from picking and steal-  
 ing, not only to be just and honest in all our 1 Tim. vi. 18.  
 Dealings, but also to do Good to Mankind in Luke xii. 21.  
 Proportion to the Abilities which God hath  
 given us. An excellent Means whereunto is  
 honest Industry in our several Callings, but  
 without Carefulness or Anxiety; together  
 with a frugal Management of our own, but  
 without the least covetous Disposition of Mind,  
 whereby we shall be under no Temptation  
 to invade the Properties of others, and be en-  
 abled to do Good with our own. And if at  
 any time we have in any respect done any  
 Wrong to any one, we ought to make him  
 full Restitution, according to the uttermost of Luke xix. 8.  
 our Power, as we are obliged by the plain-  
 est Reason. For if we are obliged not to do  
 amiss, we must also certainly be obliged to  
 undo, as much as lies in our Power, what has  
 been done so. And as to the Case of Wrong  
 which we have done to any one, we can by  
 no means be said to be in a Disposition to  
 undo it, unless we are willing to make the

Person injur'd just Amends and Satisfaction for the *Wrong* that has been done him. This he has a Right to demand of us, as much as he had at first a Right to that of which he has been *wrong'd*: And as every one would think such Amends and Satisfaction most just and reasonable in his *own* Case, we ought equally to think it so in that of *others*.

IX. Thou shalt not bear false Witness against thy Neighbour.

X. Thou shalt not covet thy Neighbour's House, thou shalt not covet thy Neighbour's Wife, nor his Servant, nor his Maid, nor his Ox, nor his Ass, nor any thing that is his.

Discourse  
XVIII.



1. The Laws of true Religion are in all Respects of Benefit and Advantage to Men. They tend to promote the Peace and Security, the Welfare and Happiness of the World. For by these, if they were but as duly observ'd as they are justly and wisely enacted, Men in Power and Authority would be secure in the Respect and Obedience that is due to them from their Inferiors, as these would be secure in the Protection and Kindness of their Superiors; and every one would be secure in his Person, in his Goods, in his good Name, or Reputation, and every thing else that is dear to him, as much as the Nature of this mortal State would permit, and moreover reap those Advantages which arise from the Good-will and Kindness of others.

2. Particularly, as the three former Commandments tend to secure us in our Persons, in the just Rights of Marriage, and in our Goods,



Goods, from the Violence of any unjust Invader; so the *ninth* tends to guard us against any Injury we may receive in any respect from the *false* or *unjust Accusations*, the *Calumnies* or *Slanders* of others. In which we are forbid to *bear false Witness against our Neighbour*, that is, any Person whatsoever with whom we have any occasion of having any thing to do. For all Mankind being of the same common Nature, and mutually obliged by the same common Principles of Humanity, every Man is our *Neighbour*, of what Country or of what Religion soever, with whom we have any Dealing or Commerce, or to whom we have Luke x. 29, any Opportunity of doing Good. We are &c. therefore by no means to *bear false Witness* against any Person whatsoever, either by *accusing him unjustly*, or *giving false Evidence* against him in Judgment. And the Reason of<sup>14</sup> this *Commandment*, and our Love to our Neighbour, will oblige us by no means to *slander* him, that is, to say any thing *falsely* of him upon any Occasion to the Disadvantage of his Reputation, or so much as in any respect to *promote* or *propagate* or *encourage* any slanderous Reports concerning him. In Opposition to this diabolical Temper, we ought to be entire Lovers of *Truth* and *Justice* and *Charity*; *candid* and *impartial* in our Opinion of Men; abhorring all *Insincerity* and *telling of Lies*; and by no means *rashly judging* or *condemning* others, but learning rather to be *favourable* to the Faults and Infirmities of others by the Sense of our own.

3. In the last place, it is further observable, that true Religion does not only lay Restraint on our outward Actions, but also requires the *Purity* and *Integrity* of our Minds. A Man may

Prov. vi. 16;

Luke iii.

And the Reason of<sup>14</sup>

Psalm. xv. 3.

Exod. xxiii. 1.

Eph. iv. 25.

Zech. viii. 16.

Psalm. xv. 2.

Matth. vii. 1.

may do some good Deeds, tho' he has no Principles of true Virtue or Religion. He may have some other Motive for the doing of them; as one may give Alms to the Poor, for no other reason but to be seen of Men; or he may not pursue his Enemies with Revenge, or even he may do them Kindness, out of Policy only, to gain some Advantage by it, or for fear of the Mischief they may otherwise do him. But such good Deeds, if they may be so call'd, entitle us to no Rewards from the *Christian Institution*; we may have the Rewards that naturally flow from such Actions, such as the Applause of Men, or the gaining such Points as we aim at by our Policy or Management. But true Religion *requires Truth in the inward Parts*, as well as the Appearance of Virtue in our outward Actions; it requires the *Purity and Integrity* of our Hearts and Intentions, which gives Worth and Excellency to the Things we perform. We are oblig'd to do Good out of a Principle of Obedience to God's Laws; that is, for that very reason, because it is his Will we should do it, knowing that it is the Will of an infinitely good and perfect Being; and we ought accordingly to rejoice in the Sense of our Obedience to him. We are oblig'd not only not to do Evil, but not to harbour any in our Thoughts or Minds. We are oblig'd not only not to *steal* from our Neighbour, but not so much as to *covet* any thing that is his; as in the next and *last Commandment* we are expressly forbid, *Thou shalt not covet*, &c. that is, thou shalt not unlawfully or inordinately desire any thing that belongs to any other Men whatsoever. I say, *unlawfully or inordinately*; for 'tis manifest there are some Things of others we may very lawfully

Psal. li. 6.

Prov. iv. 23.

Matth. v. 8.

fully desire, that is, such Things as *they* are willing, and may lawfully part with, and we are willing to purchase upon just and reasonable Terms; but even in respect of these things, as in respect of every Thing else here, our Desires ought to be *reasonable* and *moderate*, not too *eager* in our Pursuit of any earthly Possession, or impatient under any Disappointment. In order to which we shall do well, as it is our Happiness and our Duty to be content with our own State and Condition, and with a cheerful and humble Submission to God's Providence, *to do our Duty in that State of Life into which he has been pleased to call us.* By these Means, and by a sincere Obedience to the rest of God's Commandments, proceeding from an unfeigned Faith, we shall make the best Provision for the Security and Comfort of our mortal Lives here on Earth, as well as obtain a glorious and a happy Immortality in Heaven. For the Commandments of God are all *holy, just and good*, and *in keeping of them there is great Reward.*

Heb. xiii. 5.

Rom. vii. 12.

Psal. xix. 11.

Q. What dost thou chiefly learn by these Commandments?

A. I learn two things, my Duty towards God, and my Duty towards my Neighbour.

Q. What is thy Duty towards God?

A. My Duty towards God, is to believe in him, to fear him, and to love him with all my Heart, with all my Mind, with all my Soul, and with all my Strength; to worship him, to give him Thanks, to put my whole Trust in him, to call upon him, to honour his holy Name and his Word, and to serve him truly all the Days of my Life.

Q. What



**Q.** What is thy Duty towards thy Neighbour?

**A.** My Duty towards my Neighbour, is to love him as myself, and to do to all Men as I would they should do unto me: To love, honour, and succour my Father and Mother: To honour and obey the King, and all that are put in Authority under him. To submit myself to all my Governours, Teachers, spiritual Pastors and Masters. To order myself lowly and reverently to all my Betters. To hurt no Body by Word or Deed. To be true and just in all my Dealings; to bear no Malice nor Hatred in my Heart. To keep my Hands from picking and stealing; and my Tongue from evil speaking, lying and flandering. To keep my Body in Temperance, Sobriety and Chastity. Not to covet nor desire other Mens Goods, but to learn and labour truly to get mine own Living, and to do my Duty in that State of Life, unto which it shall please God to call me.

Discourse  
XIX.



I. I have now gone thro' the *Ten Commandments*, which either in exprefs Words, or in the Reason and Equity of them, contain the whole of our *Duty towards God and Man*; and accordingly the *Catechism* gives us a short Description of our Duty towards both, by way of a summary Explication of the *Ten Commandments*, which is laid down in so plain and easy Expressions, that, at least after what has been already said, there needs no particular Comment or Illustration of them. It will not however be amiss to say somewhat of those

two great Heads of our Duty, on which hang *Matth. xxii.*  
all the Law and the Prophets, that is, all In- *36, 37, 40.*  
stances of our Duty therein mentioned de-  
pend, I mean, *the Love of God and our Neigh-*  
*bour.* In doing which I will endeavour to  
shew what *reason* we have to love both God  
and our Neighbour, and after what manner  
we ought to do it; and also how our *Happi-*  
*ness* and our *whole Duty* flows from this noble  
Principle of the *Love of God and Men,*

2. *First* therefore, God infinitely deserves  
our Love, as he is in himself the most love-  
ly and venerable Being, infinite in Goodness,  
and every other divine Perfection, the Author  
of our Being, and of every Thing else that is  
good to us. He it is that created the Hea-  
vens and the Earth, that appointed the grate-  
ful Vicissitudes of Day and Night, and the  
several Seasons of the Year, and that *sendeth* *Acts xiv. 17.*  
*us Rain from Heaven, and fruitful Seasons, fill-*  
*ing our Hearts with Food and Gladness.* And  
we ought to love him *with all our Heart, and* *Matth. xxii.*  
*all our Soul, and all our Mind,* that is, with *36.*  
the utmost and sincerest and most rational  
Affection; because he alone is infinitely ex- *Psal. cxlviii.*  
cellent and good, abundant in Loving-kind- *13. Exod.*  
ness and Mercy to the Sons of Men. And as *xxxiv. 6.*  
it must be our Happiness to love so infinitely  
good and lovely a Being, our Father, our  
Maker, and our Redeemer; so if we love him as  
we ought, we must needs be desirous to per-  
form every Instance of Duty towards him, to  
*believe* what he says to be true; *to be fearful*  
to incur his just Displeasure by disobeying any  
of his holy Laws; *to worship* and adore him;  
*to give him Thanks* for all his Mercies bestow'd  
upon us, *to put our whole Trust in him,* and to  
rejoyce in the Sense of his Mercy and Good-

ness to us; to call upon him, by offering up to him our sincere Desires and Petitions for his Grace and Mercy, and every thing else we stand in need of; to honour his holy Name and his Word, and to serve him truly all the Days of our Lives, by a sincere Obedience to his Laws.

1 Joh. iv. 18. A true Love of God will produce these happy Fruits, as well as banish all slavish and superstitious Fears or Dread of his Being.

3. The other great Branch of our Duty, is the Love of our Neighbour, that is, of every one with whom we have any Dealing or Commerce, or have any Opportunity of doing Good to. As all Men are Partakers of the same human Nature, so the common Sentiments of Humanity should dispose us to mutual Kindness and Good-will towards each other. Particularly all good Christians should love one another with a pure Heart fervently, as belonging all to the same Communion and Fellowship, Partakers of the same Hopes and glad Tidings of Salvation, which by the Gospel are delivered to us, and under the same Obligations to Piety and Charity. And the Manner with which we ought to love our Neighbours, ought to be with great Sincerity, and tho' not in equal Degree, yet with equal Truth, and after the same Manner as we love ourselves; that is, we are so to love others, as always to follow that golden Rule in all all our Dealings or Intercourse with Men, Matt. vii. 12. of doing to others as we would be done by; the Meaning of which is, that we should so deal with others upon all Occasions, as we would reasonably desire they should deal with us, if we were in their Condition, and they in ours; than which nothing can be more just, equitable or reasonable. For what any one would judge



judge reasonable in his own Case, he would be most partial and unjust not to think the same so in that of another; or rather he must be convinc'd it is reasonable in another's Case, for the same reason that he judges it so in his own; and therefore he must be *Self-condemned* if he refuses to do for another what he thinks that other ought to do for him in the same Case. For the Reason must be perfectly the same in equal Cases.

4. And this great Rule will abundantly direct us in all the Instances of our Duty towards him. It will teach us to *love, honour and succour our Father and Mother. To honour and obey the King, and all that are put in Authority under him. To submit ourselves to all our Governors, Teachers, spiritual Pastors and Masters. To order ourselves lowly and reverently to all our Betters. To hurt no Body by Word or Deed. To be true and just in all our Dealings: To bear no Malice nor Hatred in our Hearts. To keep our Hands from picking and stealing, and our Tongues from Evil-speaking, lying and slandering: Not to covet nor desire other Mens Goods, but to be ready to do Good with our own; 1 Pet. ii. 17.* and in a word, to shew Kindness and Honour for all Men. These, and the like Duties, I say, the great Rule of *doing to others as we would they should do unto us*, will effectually teach us, inasmuch as we cannot but desire, and that reasonably too, that these Duties should be paid to us by those from whom, according to our Rank or Station, they shall happen to be our Due. And we shall find it to be no less our Happiness than our Duty so to love our Neighbour as ourselves, and to do to others as we would be done by; to be thereby possess'd of a noble Kindness of Temper and Peace of Mind;

to engage the Love of others towards us by our own towards them, to be free from those Torments and Uneasinesses which Hatred, Envy and Revenge produce, and, which is above all, to become meet for the Peace and Happiness of Heaven.

5. And lastly, the sincere *Love of God* and of our *Neighbour* will also produce those Virtues and Duties which more immediately relate to ourselves, such as *Temperance, Soberness and Chastity*, and *honest Industry* in that *State of Life* into which it has pleased God to call us, but with Freedom from the Cares of the World. Without these Virtues we cannot love God and our Neighbour as we ought, nor perform our Duty towards them. For the former, I mean *Temperance, Soberness and Chastity*, which consist in the due Moderation of our bodily Appetites in respect of Meat and Drink, and other sensual Pleasures, tend not only to prevent many Offences both against God and Men, but also to keep our Bodies and Minds in a due Frame and Disposition to discern the reason of our Duty towards both, and to practise it accordingly; and our *honest Industry*, but void of *immoderate Care*, will enable us to do the Works of Piety and Charity, so far as they will be expected or required of us in our several Stations and Callings, while at the same time we become by no means *Slaves* to the Wealth or Business of this World. In a word, Experience tells us, that 'tis to Mens being sunk into *brutal Pleasures*, or an *idle Course* of Life on one hand, or the Cares of the World on the other, that Irreligion is often owing. Wherefore we had need to have regard to these Duties that relate to ourselves, as well

as those that concern God or our Neighbour, that we never suffer our Hearts to be overcharg'd Luke xxi.34. with Surfeiting, or Drunkenness, or the Cares of this Life, lest our last Day come upon us unawares; but that we be always temperate, chaste, and sober, and learn and labour truly, that is, honestly, to get our own Living, and to do our Duty in our several Stations, but having our Minds free from the least Slavery or Subjection either to the Cares or the Pleasures of the World. And it will be in many Cases of good Use to use Fasting also, that is, an Abstinence for some Time from Meat and Drink, or the usual Portions of our Food, the better to qualify both our Bodies and Minds for the Piety and Virtue of a Christian Life. But every good and prudent Man may judge for himself in respect of his own private Fasts, as to the Need he may have of them, or the Frequency or Manner of using them; only our Saviour's Rule should never be forgot, *that when we fast, we do it not to appear unto Men, but unto our Father only which is in secret.* Matth. vi. 18. Which Rule may and ought to be extended even to our most publick Fasts, as sometimes publick Occasions require publick Humiliations and Repentance. For even in these, tho' what we do is seen of Men, yet it should by no means be perform'd for Ostentation's sake, but as an Act of Religion to God.

6. To conclude; from this, and all other religious Exercises, all Superstition ought to be entirely banish'd. Let us never place Religion in any outward Performances only, how holy or strict soever they may seem to us to be, but especially such as have no Foundation in the Word of God, which the stricter they are, involve us so much the more in a less

slavish



*slavish than vain Superstition.* In a word, let us by no means value ourselves upon any thing we do, if we neglect the *weightier Matters of the Law*; knowing that true Religion consists not only in such outward Rites as it enjoins, which are but the Means or Instruments of something better, but chiefly in the sincere Love of God and of our Neighbour, and the Practice of those Duties we owe to both, proceeding from a true Faith in our Redeemer. By our having this just Sense of our holy Religion, and our Obedience to it accordingly, it will appear to the World, that it is altogether rational and good, while at the same time we are infallibly securing to ourselves the noble and excellent Rewards of our Piety towards God, our Justice and Charity towards Men, and the due Moderation of all our Passions and Desires in respect of ourselves.

Catechist. My good Child, know this, that thou art not able to do these Things of thy self, nor to walk in the Commandments of God, and to serve him, without his special Grace, which thou must learn at all Times to call for by diligent Prayer. Let me hear therefore if thou canst say the Lords Prayer.

A. Our Father which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Trespases, as we forgive them that trespass against us. And lead us not into Temptation; but deliver us from Evil, Amen.

I. Hitherto

1. Hitherto we have discoursed of the Laws and Commandments of God, which we are obliged to observe; but it is in vain to be taught those Laws, unless we are also enabled to observe them. And it is too certain, that we are not able of ourselves to do it. By the Fall of our first Parents, we are become a corrupt, infirm, and degenerate Race. The Experience of the World too plainly shews this Weakness and Corruption of our Nature. And it has moreover pleased God, who knows us better than we know ourselves, to discover to us our own Inability, that we may apply ourselves to him for his Grace or Assistance. But he that has assur'd us, that *without him we can do nothing*, has appointed *Means* for our obtaining the Assistance of his holy Spirit, to enable us to do his holy Will, such as *Prayer*, and the holy *Sacraments* of the Church. Joh. xv. 5.  
Luke xi. 13.

2. As for the first, namely *Prayer*, it is in itself a most just and reasonable Duty, that we who are poor finite Creatures, who owe our Life and Being to the Goodness of our Creator, and depend wholly upon him, should acknowledge such our Dependence, and make our devout and faithful Supplications to him for what we need, and for what he alone can give us. And it is also still more reasonable to do it, as it tends to keep up a just Sense of a divine Being on our Minds, which is the Principle of all true Religion, and of all true Happiness amongst Men. This therefore being a Duty even of *natural* Religion, it is no wonder we are directed to it by *Christianity*, which teaches us to *pray always, and without ceasing, and in every thing to make our Requests known unto God*: Not that Luke xviii. 1.  
1 Theff. v. 17.  
Phil. iv. 6.

- it is hereby intended that we should be always upon our Knees, or always actually offering up our Petitions to God; neither our Nature, nor our Condition here, will admit of such continual Devotion. But the Meaning is, that we no Day miss our devout Applications to the Throne of Grace, and, as much as is possible, have a constant Sense of God's Providence on our Minds, and be always in a suitable Disposition to make our Requests to him, whenever it is proper so to do. And 'tis the peculiar Happiness of us *Christians*, that we are assured we have a Mediator and Advocate in Heaven, our Lord *Jesus Christ*, thro' whom the Prayers of his People are always accepted with God. Wherefore in his Name, that is, trusting in his Mercy, and depending upon his Merits and Intercession, let us cheerfully approach the Throne of Grace, *lifting up holy Hands without Wrath and Doubting*, and praying for good Things from our heavenly Father. It is our Happiness to be assur'd that God will certainly hear such the Prayers of his Servants; and moreover, that our blessed Saviour was pleas'd to teach a divine Form of Prayer to his Church, wherein we are sure to ask for nothing that is amiss, and for every Thing in general that is necessary for us. This therefore, as we are *oblig'd*, let us constantly use; but that we may pray not only with our Lips, which would be fruitless, but *with our Understandings also*, let us endeavour as clearly and as distinctly as we can to understand the full Sense and Import of this divine Prayer.
3. And first, we herein call upon God, not as a severe or rigorous Being, nor only as the supreme Governor of the World, invested with infinite
- Joh. xiv. 14. & xvi. 23.
- 1 Tim. ii. 8.
- Matth. vii. 7, & xxi. 22.
- Luke xi. 9, &c. & xviii. 1. &c.
- Jam. i. 5, 6.
- 1 Joh. iii. 22. & v. 14.
- Matth. vi. 9.
- Luke xi. 2.
- 1 Cor. xiv. 15.



infinite Power, but as a good and merciful Being, as our Maker, and *our Father in Jesus Christ*, who is in *Heaven*, the Seat of his Glory, where he manifests his divine Presence in a more peculiar manner than he does to us mortal Creatures here below, tho' his divine Power and Presence is in all Places, and is always ready to hear the Prayers of his People. Isa. lxvi. 1. Jer. xxiii. 23.

4. When we have so called upon God as our heavenly Father, the first Petition is, that *his Name may be hallowed*, that is, sanctified, or esteemed excellent or holy, as it is holy in itself, throughout the World. In which therefore we pray to God that *his Name*, that is, his Being, his Nature, and his glorious Attributes, may be known throughout the World, that all may acknowledge his great Glory and Goodness, and be happy, as they must be happy, in the just Sense and Influence of his excellent and glorious Name.

5. The next Petition is, *thy Kingdom come*; where, by the *Kingdom* of God, is meant that Fatherly Power and Authority whereby he rules over his People here in his Church for their Good, and in *Heaven* to their endless Joy and Felicity. And therefore we pray in this Petition that his Church, or the Number of his People, may be enlarg'd throughout the World, that he would rule by his holy Spirit in our Hearts, that in due time we may be Partakers of that glorious Kingdom he hath promised to his People, when all Things shall be finally consummated here.

6. In the mean time we pray that *God's Will may be done in Earth as it is in Heaven*; that is, that we and the whole Race of Men may here on Earth in like manner do the Will

of God, or obey him, as his holy Angels do in Heaven, that is, with great *Constancy, Freedom, and Cheerfulness*. After which we pray to God *to give us this Day our daily Bread*, that is, to give us for each present Day (for *Day by Day* we are to offer up Prayers to God) all Things necessary to the Support and Comfort of our mortal Lives here on Earth, such as Food and Raiment convenient for us, and other Conveniences of Life.

7. And as we are all Sinners, and even the best of Men are daily guilty of some or other of the common Frailties and Infirmities of human Life, we pray to God in the next place *to forgive us our Trespases*, that is, all our Sins and Offences against him of any kind, *as we forgive them that trespass against us*, that is, as we also forgive other Men their Offences against us. Which should teach us, as we desire the Forgiveness of our Sins, by no means to harbour *Revenge* in our Hearts, but to be of a *merciful and forgiving* Disposition, ready to forgive the Offences of others, as we desire Forgiveness at God's Hands, who has expressly assur'd us that we are no otherwise to hope for it; as it is indeed in itself most just and reasonable, that he who expects Forgiveness himself should be ready to forgive others; as we may easily discern from the Parable of the King, that took Account of his Servants, in St. Matthew's Gospel.

Matth. vi.  
14, 15.

Matth. xviii.  
23, &c.

8. In the last place, we pray that God would *not lead us into Temptation*, that is, that it would please him not to suffer us to fall into any *Affliction* that may be too great for us to bear, or into any *such Condition* as will prevail on us to sin against him; but that it would please him by his good Providence *to deliver*

deliver us from all Evil both of Body and Soul, from all Sin and Danger, from the Assaults of the Devil, and above all, from everlasting Death, or the Punishment of the Damned.

9. With this Petition this divine Prayer concludes, as it is recorded by St. Luke. In Luke xi. 2. St. Matthew, when it was before deliver'd in our Saviour's Sermon on the Mount, that which is call'd the *Doxology*, or Form of giving Glory to God, is added, viz. *For thine is the Kingdom, and the Power, and the Glory, for ever. Amen.* Which is the reason our Church in her Liturgy uses the Lord's-Prayer sometimes with and at other times without the *Doxology*; in which is contain'd the reason, in respect of God, of our religious Addresses to him, because his *Kingdom, Power and Glory*, is over all blessed for ever. He is therefore able to do all things for us, and will do all things necessary for his faithful People; and to him, as infinitely great and excellent in himself, and good to us, all *Honour and Glory* ought to be ascrib'd for ever. And then we conclude all by saying, *Amen*, which signifies both, *So be it*, and also, *So it is*; the first expressing our *Wishes* or *Desires*, and the other our *Belief* or *Affirmance* of what is gone before. Wherefore at the End of the *Creed* it signifies our firm *Assent* to and *Assurance* of the Truth of the Articles of it; and here it expresses both our repeated *Desire* that God would grant our *Petitions*, and our *Hope* and *Trust* that they are granted to us accordingly; as we have indeed reason to hope and trust in God's Mercy, if we come to him with pure Hearts and Minds, thro' Jesus Christ our Saviour. *Amen.*

M 2

Q. What



**Q.** What desirest thou of God in this Prayer?

**A.** I desire my Lord God, our heavenly Father, who is the Giver of all Goodness, to send his Grace unto me and to all People, that we may worship him, serve him, and obey him as we ought to do. And I pray unto God that he will send us all Things that be needful both for our Souls and Bodies; and that he will be merciful unto us, and forgive us our Sins; and that it will please him to save and defend us in all Dangers ghostly and bodily; and that he will keep us from all Sin and Wickedness, and from our ghostly Enemy, and from everlasting Death. And this I trust he will do of his Mercy and Goodness, through our Lord Jesus Christ. And therefore I say Amen, so be it.

Discourse  
XXI.

**I.** This is a short Paraphrase or Explication which the *Catechism* gives us of the *Lord's-Prayer*, and may be usefully turn'd by any one into a direct Prayer to God, as containing in the Sense and Language of our Church the Sum and Substance of that divine Prayer which our Lord himself has taught us. But having already gone over the several Parts of the *Lord's-Prayer*, I chuse now to mention some Observations, which I conceive proper to be made, before I leave this Subject. And first, let it be observ'd, that tho' we are expressly commanded to use this Prayer (and one would think, that to consider from whom it came, might suffice to induce every *Christian* to use it) yet it is also certainly allowable for us to express our Desires to God in other Prayers,

Prayers, or in other Words; as we know the *Apostles* did, and that their Prayers were accepted with God. And this Prayer of our Lord's may be consider'd, not only as a *Form* to be used by us, but also as a *Pattern* or *Instruction* to us what we are to pray for, in other Words or Conceptions of our own. But as to the Form of Words, or whether with any Form at all, in which any Man, in respect of his own private Devotions, may offer his Prayers to God, it must be left to every one's own Piety and Judgment to determine these Things as well as he can for himself. For, provided he prays for such things as he ought, and with a devout, pure and humble Mind, and in other Respects in a proper Manner, he may use what Words he pleases, or no Words at all, according as his own Temper or Judgment directs him. For God, who knoweth the Heart, regards the Desires, and not the Words of those that pray unto him. And the most ignorant Man need in this Matter be under no Difficulty. For if he knows his own Wants or Desires (and every one may be easily taught to know that he wants God's Grace to enable him to do his Will, and his own Condition will teach him what he wants of worldly Things) he may most acceptably offer up his Desires to God, tho' he knows not how to express those Desires, and beg of him to grant unto him what he wants; and God will certainly hear the Desires that are offered up to him of every honest and humble Mind. Not that it is hereby in the least intended to hinder the Use of the *Lord's-Prayer*; for this, as we have seen, we are expressly commanded to use; and as it is but short, so it may be easily learnt

Acts iv. 24.

&c.

Compare

Matth. vi. 9.

& Luke xi. 2.

learnt by the most illiterate, and should on no Day be omitted by any. Nor is it in the least my Design to give any one a Disesteem of praying by a *Form*, whether of his own or other's composing, even in his most private Devotions. To most People perhaps it is of greatest Advantage for them so to do. But this I beg leave to observe, that in my Judgment we can no where better provide ourselves with a *Form*, than from the publick and excellent Liturgy of our Church. For hereby we are sure to pray in the authoriz'd Language of our Church; and such Parts of the Liturgy may be chosen as may suit and comprehend, without Tediousness, the Desires and Conditions of every particular Person. And by this means also private Persons will probably have a better Esteem for the publick Service of the Church, as it is in itself truly excellent and good. We need not contend that it is altogether perfect, for what human Composition can be so? but all good Men have reason to bless God for the Opportunities of such a Service, not clogg'd with superstitious and idolatrous Rites and Ceremonies, as the *Romish* Service is on one hand, nor liable to the Inconveniences of the extemporary Effusions of *en:hustick* or *ignorant* Men on the other. And 'tis exceeding strange that any Christian should be against Forms of Prayer, when our Lord himself thought fit to leave a Form of Prayer to his Disciples, and commanded them to use it. The Liturgy therefore of our Church being excellent and good, it is an additional Argument to us why we should on proper Times constantly frequent the publick Worship and Service of God in the Church



Church of *England*. And that *Christians* ought at solemn Times to assemble themselves together for the publick Worship of God, and the promoting of his Religion among Men, is evident, not only from the Reason of the Thing, and the Practice of the *Jews*, and perhaps of all Religions whatsoever, and particularly of the *Christian Church* in all Ages; but also from hence, that our Saviour promised that *where two or three are gathered in his Name, there he is in the midst of them*, and commanded by his *Apostle* that *Prayer, &c. be made for all Men*. And the Author of the *Epistle to the Hebrews* not only supposes the *Assemblies* of *Christians*, but expressly enjoins them not to forsake the assembling of themselves together, as the manner of some was. And elsewhere we have Intimations of religious Assemblies of *Christians* in the *New Testament*. In a word, the publick Worship of God, and preaching of his Word at proper Times, is of the utmost Importance to us, and absolutely necessary to keep up a due Sense of Religion in the World. And every good Man should make conscience of serving God with his Brethren in the Church every *Lord's-Day*, unless reasonably hindred so to do, not only for the sake of doing his own Duty in this Matter, and of the exceeding Advantages he shall reap himself from it, but also to shew a good Example to others, and to give Religion itself all the Credit and Countenance he can. And we ought to esteem the Opportunities of God's publick Worship in such a Church, and with such a Liturgy as we are blessed with, as a most inestimable Happiness and Blessing of our Lives.

Q. Now

**Q.** How many Sacraments hath Christ ordained in his Church?

**A.** Two only, as generally necessary to Salvation, that is to say, Baptism, and the Supper of the Lord.

**Q.** What meanest thou by this word Sacrament?

**A.** I mean an outward and visible Sign of an inward and spiritual Grace, given unto us, ordained by Christ himself, as a means whereby we receive the same, and a Pledge to assure us thereof.

Discourse  
XXII.



I. Together with our Prayers to God, we are also obliged to the Observance of those *Sacraments or religious Rites and Institutions*, which Christ has ordained to be us'd in his Church, to keep up a holy Communion and Fellowship with him, and to obtain the Assistance of his Holy Spirit to enable us to do his Will. And 'tis altogether proper there should be some such religious Rites or Ceremonies, to keep up a due Sense of Religion among Men. For as we are made up of Bodies as well as Souls, and what affects our Minds here is chiefly by means of our outward Senses; it is therefore suitable to our Nature that there should be some *outward Ceremonies of Religion*, having some *inward Meaning*; that so our Minds may be rais'd to divine Things, or improv'd in Virtue, by means of such Solemnities as first affect our *outward Senses*, and thence convey proper Sentiments to the *Mind*. And it has often pleased God, who in his own Nature is altogether spiritual, to manifest himself to his People by sensible Representations, as to Moses in a Flame of Fire in a Bush, and to the Children

Exod. iii. 2.

Children of Israel in a Pillar of a Cloud by *Exod. xlii. 21.*  
 Day, and a Pillar of Fire by Night. And  
 even under the *Patriarchal* Dispensation he *Gen. ix. 13.*  
 appointed the *Rainbow* to be a Sign of his *& xvii. 11.*  
 Promise that the Earth should no more be  
 destroy'd by Water; and *Circumcision* to be  
 a Token of the Covenant between him and  
*Abraham*. Afterwards he appointed the *Pas-*  
*sever* to the Children of Israel by *Moses*, for  
 a Memorial of their Deliverance from their  
 Bondage in *Egypt*, and gave them also other  
 religious Institutions, suited to the Nature  
 and Condition of that People; and to his De-  
 sign of introducing in due Time another,  
 that is, the *Christian* Dispensation, by which  
 not one Nation only, but all the Families of *Gen. xii. 3.*  
 the Earth were to be blessed. Under this Dis-  
 pensation, tho' the *Jewish* Rites and Ceremo-  
 nies were, and must in their Nature have been  
 abolished, yet our blessed Saviour would not  
 leave his Church without the Advantage of  
 some sensible Signs and Representations on one  
 hand, as he intended not to render his Re-  
 ligion by any means carnal or slavish by too  
 great a Number or multitude of them on the  
 other. He has therefore appointed two Sacra-  
 ments only, namely, *Baptism*, and the *Supper*  
*of the Lord*, as generally necessary to Salvation,  
 that is, as essential Parts of his Religion, to  
 be observ'd by all his Disciples, who have  
 proper Opportunities, or are qualify'd to be  
 Partakers of them, in order to their obtain-  
 ing the Blessings of the Gospel; as such there-  
 fore, and in this Sense, they are generally ne-  
 cessary to our Salvation. That he hath insti-  
 tuted these two, is evident from the History *Matt. xxviii.*  
 of the New Testament. And that they are *19. & xxvi.*  
 also generally necessary to Salvation, appears from *26. and else-*  
*where.*



- Acts ii. 47. hence, that *Baptism* is the *Rite* which our  
 Mark xvi. 16. Saviour has appointed for the admitting  
 Disciples into his *Church*, wherein only we  
 have Assurance of *Salvation*, and for which  
 our Admission thereunto is at least generally  
 an essential Means; and our Saviour has  
 moreover expressly declared, that *except a*  
 John iii. 5. *Man be born of Water, and of the Spirit, he*  
*cannot enter into the Kingdom of God.* And  
*Baptism* is the only Method of divine Ap-  
 pointment that we know of, whereby we  
 may be born of both. And for the *Lord's-*  
*Supper*, as our blessed Saviour has given an  
 I Cor. xi. 24. express Command for the Observance of it,  
 Luke xxii. 19 so it cannot be supposed that his Disciples  
 should be at liberty to *despise*, or *wholly to neg-*  
*lect* it, without hazarding the Benefits of his  
 Religion, of which it is a plain Law or In-  
 stitution. Besides, as he himself told the *Jews*,  
 John vi. 48, *except ye eat the Flesh of the Son of Man, and*  
 51, 53. *drink his Blood, ye have no Life in you* (for he  
*is that Bread of Life, the living Bread which*  
*came down from Heaven, and the Bread that*  
*he gave is his Flesh, which he gave for the Life*  
*of the World) so we shall in vain think by any*  
*other Means to eat his Flesh and drink his Blood*  
*if we wilfully disobey this Law, or reject this*  
*Institution of his, in which he has expressly*  
*given us his Body and Blood to be mystically*  
*eaten and drank by us.* Take, eat, says he,  
 Matth. xxvi. *this is my Body; and again, this is my Blood of*  
 26, 28. *the New Testament, which is shed for many for*  
*the Remission of Sins.* And it is also evident  
 that these two are the only Sacraments of the  
 Church, in the Sense and Meaning of the  
 Word, as it is here taken, namely, as it sig-  
 nifies an outward and visible Sign of an inward  
 and spiritual Grace, given unto us, ordained by  
 Christ

Christ himself, as a Means whereby we receive the same, and a Pledge to assure us thereof; that is, as a holy Rite or Ceremony ordained by our Lord, to signify and convey to us some spiritual Grace or Blessing, and as a Pledge to assure us of it: I say, these *two only* are the Sacraments of the Church in this Sense, because we meet with no other of the same Kind in the New-Testament, nor can any other be assign'd with the same Properties.

**Q.** How many Parts are there in a Sacrament?

**A.** Two, the outward visible Sign, and the inward spiritual Grace.

**Q.** What is the outward visible Sign or Form in Baptism?

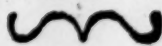
**A.** Water, wherein the Person is baptiz'd, in the Name of the Father, and of the Son, and of the Holy Ghost.

**Q.** What is the inward and spiritual Grace?

**A.** A Death unto Sin, and a new Birth unto Righteousness; for being by Nature born in Sin, and the Children of Wrath, we are hereby made the Children of Grace.

I. According to the Description of the Word *Sacrament* above mention'd, it must consist of two Parts, an outward visible Sign, that is, somewhat that appears outwardly to our Senses, or is seen by our Eyes, and that as *signifying* or representing the other Part, *viz.* the inward spiritual Grace, that is, the Blessing which is signify'd or represented by the outward visible Sign, and is apprehended only by our Faith or Understanding. It is indeed

Discourse  
XXIII.



only by virtue of our Saviour's Command and Institution that the outward Sign becomes an effectual Means to convey to us the Blessing signified and intended by it. For *Water*, which is the *outward visible Sign* in *Baptism*, has no Power of itself to give us a *Death unto Sin*, and a *new Birth unto Righteousness*, which is the *inward spiritual Grace*. Nor has *Bread* and *Wine* any Efficacy of themselves to convey to us the *Body and Blood of Christ*, signified by them in the *Lord's-Supper*. But by virtue of our Lord's divine Appointment, and the Operation of the *Holy Ghost*, they become effectual *Means* of that *Grace*, which is intended by those holy *Sacraments*, to those I mean who are duly Partakers of them. For

John vi. 63. *his Words they are Spirit, and they are Life.*

2. But in order to have a fuller Understanding, as 'tis requisite we should, of these *two Sacraments*, it will be necessary to treat more at large concerning each of them. First therefore, the Sacrament of *Baptism* was appointed by our blessed Saviour, as the holy Rite or Ceremony, whereby those that should believe in him, or become his Disciples, should be enter'd into his Church, or the Society of his People. For after his Resurrection he gave express Commandment to his *Apostles* to go and teach (or rather, as the original Word imports) make Disciples *all Nations*, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. In pursuance of which Command or Institution, those who become Converts or Votaries of the *Christian Religion*, take upon themselves in a solemn manner by this holy Rite the Profession of it, and enter into the Church of Christ. In which Rite the *outward visible Sign* is *Water*, wherein the Person

Matt. xxviii, 19.

is



is baptiz'd in the Name of the Father, &c. For without *Water* it cannot be *Baptism*, which implies the Use of it; and its being administered in the Name of the Father, &c. not only shews that it is done by the Authority of the three Persons in the holy Trinity, but also implies an Obligation on the Person baptiz'd to obey them. From whence these two things may be moreover observ'd. The one is, that provided *Water* is used, it is no ways material in respect of the Efficacy of the Sacrament, whether it be done, either by dipping the Person baptized, or only sprinkling or putting *Water* upon him. For what our Saviour told St. Peter upon another Occasion is doubtless applicable here, viz. *He that is washed, needeth not, save to wash his Feet, but is clean every whit.* And as it is not likely that *Baptism* was always administer'd in the Apostles Time by dipping, when there were such Multitudes at the same time to be baptized; so there seems to be an express Allusion to the sprinkling of Water in *Baptism* in Heb. xii. 23. and 1 Pet. i. 2. See also *Isai.* lii. 15. and *Ezek.* xxxvi. 15. But whatever was the Usage of any particular Church, or of the universal Church in any particular Age only, it ought not to determine us against the present Usage of the Church we live in, in Things left undetermin'd by the holy Scriptures, and in their Nature not essential to the Government or Discipline of the Church. † The other thing

Joh. xiii. 10.

Acts ii. 4.  
& iv. 4.

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† This by the way may be a sufficient Direction to Men in the common Stations of Life how to guide themselves in modern Controversies (if they should meet with any such) concerning mixing Water with Wine in the Sacrament of the Lord's-Supper, or the like.

to be observed is, that the *Father*, and the *Son*, and the *Holy Ghost*, being here join'd together in this solemn Institution of our Religion, whereby we are initiated into it, and as it were consecrated to the Service of the *Father*, the *Son*, and the *Holy Ghost*, it follows that these three, who are here represented to us as so many *distinct Persons*, are yet truly and essentially the *one* living and true *God*, whom we Christians are to serve and worship. For it were most absurd to suppose that *Creatures* should be join'd with the infinite *Creator* in this religious Act, by which we are consecrated to his Service. And therefore those who duly consider but this Form of our Lord's own Institution, by which they were *baptiz'd*, one would think can be in no danger to fall either into the *Arrian* or *Socinian* Heresy.

3. Now as this therefore is the Sacrament by which we are admitted into the Church of Christ, we are thereby *born anew*, and translated from a State of Sin and Death into that of Life and Righteousness. For the *Water* in *Baptism* signifies to us the *Blood* of *Jesus Christ*, by which we are wash'd from our Sins, and receive the Gift of the Holy Ghost, to enable us to do his Will. Hence therefore the *spiritual Grace* in this Sacrament is here said to be a *Death unto Sin*, that is, a ceasing to live therein for the future; and a *new Birth unto Righteousness*, or our being brought to such a State, wherein we are enabled to lead a godly and vertuous Life. For being by Nature born in Sin, by reason of the Transgression of our first Parents, and *Children of Wrath*, that is, liable to God's Displeasure, and the just Consequences of our sinful and fallen State, we are by *Baptism* made the *Children of Grace*, that is, we have

Heb. xii. 24.

1 Pet. i. 2.

Acts ii. 38.

Psal. li. 5.

Rom. v. 12.

Eph. ii. 3.

have a Title to God's Mercy or Favour as his Children, and if we continue in this State by our sincere Obedience, we shall be bless'd as his Children, and rewarded by him for ever. Upon this Account *Baptism* is called *the Washing of Regeneration*, that is, that Wash- Tit. iii. 5.  
ing whereby we are *born anew*, from a State of Sin unto that of Righteousness. Thus our Saviour himself speaks of our being *born again* John iii. 5.  
*of Water and of the Holy Ghost*; and in the Epistle to the Romans we are said to be *bury'd* Rom. vi. 4.  
*with Christ by Baptism unto Death, that like as Christ was raised from the Dead by the Glory of the Father, even so should we also walk in Newness of Life.*

4. As to our being *born in Sin*, it too plainly appears that we are a corrupt and fallen Race. The Experience of the World shews it; we see it in the Wickedness and Corruption of Mankind, notwithstanding the Restraints of Religion and Government, and especially where there is no Religion or Government at all. It will therefore be in vain to dispute the thing, when it appears in Fact that we are a *sinful* People. And as it is utterly incredible that we came so at first from the Hands of God, this is a great Confirmation of the *Mosaical* History of the Fall of Man, for no other History pretends to give any Account of it. But the Truth of *Moses's* History being supposed, our *original Sin* and Corruption is but the natural Consequence of the Fall of our first Parents, from whom we derive our Being. For a clean thing cannot *naturally* come from an unclean; and therefore Job xiv. 4.  
it must be the *supernatural* Grace of God that See also xv.  
cleanses us from the Guilt and Pollution of 14, 15, 16.  
our Nature, and brings us, who are *by Nature*  
Sinners,



Sinners, into such a State, wherein we may not only hope for, but, unless it be our own Fault, certainly obtain his Mercy. Which how ought we to esteem, as a most inestimable Benefit, and to bless God, that notwithstanding either our *original* or *actual* Guilt, he has provided Means for our obtaining the Pardon of it, and a happy Immortality in a better State. And it is altogether reasonable and proper that this so invaluable a Benefit, I mean our being put into such a State, should be conferr'd upon us by some *solemn* Rite, that our Minds may receive the greater Impression of the Advantages we obtain thereby, and be the more influenc'd to lead our Lives according to that holy *Profession* which we *then* take upon us. Let therefore no Artifice nor Opinions of any ever prevail with us to neglect, or even to have the least Disesteem of this holy Sacrament of *Baptism*. One would think indeed that our Lord's express Institution of it were enough to secure it from the Contempt of any that profess themselves his Disciples.

**Q.** What is required of Persons to be baptized?

**A.** Repentance, whereby they forsake Sin; and Faith, whereby they stedfastly believe the Promises of God made to them in that Sacrament.

**Q.** Why then are Infants baptized, when by reason of their tender Age they cannot perform them?

**A.** Because they promise them both by their Sureties, which Promise, when they come to Age, themselves are bound to perform.

I. As

1. As the holy Rite of *Baptism* is the initiatory Sacrament of the Christian Religion, whereby we are enter'd in Christ's Church, and are entitled to the inestimable Privileges of it, so it is requisite we should be duly qualified for so great a Benefit. Which Qualification is comprehended in these two Things, *Repentance* and *Faith*. The first is, such a Change of the Mind as produces in us the forsaking of our past Sins, and the leading a new or a virtuous Life. And the other is, the sincere believing the Truth of the Christian Religion, and, as a Part of it, the Promises of God made to all faithful Converts in this holy Sacrament. Which Promises are Acts ii. 38. the bestowing on us the Pardon of our Sins, and the Gift of the Holy Ghost. That these two Things, viz, *Repentance* and *Faith*, are requisite to those that are capable of them, appears from the Nature of this Sacrament, by which those that believe are enter'd into the Society of Christian People, and by consequence into Covenant with God, as the Disciples of *Jesus Christ*, his Son. Upon which Account it is requisite that they both repent of their Sins (for the Christian Covenant or Institution calls us to Holiness and Virtue) and believe that Faith and Religion into which they are baptized, and hope for those Blessings which are promised to them thereby, And accordingly both *Repentance* and *Faith* Acts ii. 31. are mentioned as requisite Qualifications in & viii. 36, 38. in the New Testament for this holy Sacrament.

2. But because this may be thought by some to be an Argument against the baptizing of Infants, when by reason of their tender Age they cannot perform these Conditions, that is,

Q

when

when they are not capable either to repent or believe; let it be observ'd, that those Scriptures quoted above, which require Repentance and Faith, are directed to adult Persons only, that is, such as were of riper Years, and were consequently actually capable of both; and therefore if from any Reason it appears that Infants may and ought to be baptiz'd, it follows that *actual* Repentance and Faith are necessary only in Persons of riper Years; and all that *Baptism* implies to *Infants* is, that they be obliged to repent and believe as soon as they are capable of it, and that the Church has some ground for a charitable Hope that they will do so. And she has good ground for that Hope, when the *Children of believing Parents* are brought to be baptized, or even any others, who have *Godfathers* and *Godmothers* that bring them to *Baptism*, and not only *promise Repentance and Faith* in their Name, which *Promise*, when they come to *Age*, they themselves are bound to perform, but also are as *Sureties* to the Church for their being brought up in the Faith and Religion of *Christ*, unto whom they have been baptiz'd. Nothing therefore on this Head is further necessary to be shewn, than that the *Baptism* of *Infants*, or of young *Children*, is by all means to be retain'd in the Church, as most agreeable with the *Institution* of *Christ*.

3. To this Purpose let it be observ'd, that as *Children* were *circumcised* under the Law, Gen. xvii. 11. so they were thereby entered into Covenant with God. And *Children* appear also capable of being entered into such Covenant, by a solemn Act or Stipulation of their *Parents*. And in the *Jewish Church* we have Instances of Persons consecrated to God by their Pa-

Deut. xxix.  
11, &c.

rents



vents from the Womb, as in the Case of *Samson* and *Samuel*. And it is also particularly observable, that the *Jews* in our Saviour's Time, and before, were wont to baptize their Profelytes and their Children. From whence it follows, that when our blessed Saviour instituted a Rite analogous, or of like nature (as *Baptism* is) either to the *Circumcision* or *Baptism* of the *Jews*, it is plainly to be understood and interpreted agreeable to those Rites of the *Jews*, and to their Sentiments and Practice thereupon, unless express mention be made to the contrary, which is not only nowhere done, but there are plain Intimations in the New Testament for the Admission of Children, as well as Persons of riper Years, into the *Christian Church*. As first, at the Institution of this holy Sacrament, the Word *μαθηταίς*, &c. make Disciples all Nations, baptizing them, very clearly implies, when we consider the Sentiments and Practice of the *Jews* above-mentioned, that when Parents in any Nation were made Profelytes or Converts to the Christian Faith, they and their Children (which are certainly a Part of every Nation, and in some Cases are as it were considered as Part of their Parents, and as such partake of their Qualifications and Condition) were to be admitted by *Baptism* into the *Christian Church*, in like manner as the Profelytes of the Covenant, that is, those that were Converts to the whole *Jewish Law*, and their Children, were circumcised by the *Jews*. And it would be most unreasonable to suppose that the Children of *Christian Parents*, had not equal Privilege as those of *Jewish Parents* had, when it is equally suitable and proper that the former should be admitted into the

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Christian Church, as the latter were into the Jewish, and thereby seal'd and consecrated to be the Servants and Disciples of Christ, to be taught as soon, and by such Degrees, as they become capable of being taught in that Faith, and in those Laws which he commanded. In Confirmation of which, it is further observable, that our blessed Saviour expressly commanded *that little Children* Matth. x. 14. *should be suffered to come to him*; and St. Paul 1 Cor. vii. 14. assures us that the *Children*, even where but one of the Parents was a Believer, *were holy*, which very probably implies a Title to be separated from the rest of the World, by their Admission by *Baptism* into the Christian Church. And if to these Arguments we add the Sense and Practice of the Church, there cannot be the least just room to doubt but that *Infants* may, and ought to be *baptized*, and therefore, as I undertook to shew, that the Baptism of young Children is by all means to be retain'd in the Church, as most agreeable with the Institution of Christ.

**Q.** Why was the Sacrament of the Lord's Supper ordained?

**A.** For the continual Remembrance of the Sacrifice of the Death of Christ, and of the Benefits which we receive thereby.

**Q.** What is the outward Part or Sign of the Lord's Supper.

**A.** Bread and Wine, which the Lord hath commanded to be received.

**Q.** What is the inward Part or Thing signified?

**A.** The

A. The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.

Q. What are the Benefits whereof we are Partakers thereby?

A. The strengthening and refreshing of our Souls by the Body and Blood of Christ, as our Bodies are by the Bread and Wine.

1. The other Sacrament which Christ ordain'd in his Church, is the Lord's-Supper, Discourse XXV. which is so called because it was instituted by our Saviour at his last Supper, as he was eating the Passover with his Disciples the Night before he was crucified. And one great End and Design of its Institution was, to keep up a continual Memorial of our Lord's Death to the End of the World. For at the Institution of this Sacrament he himself commanded his Apostles to do this, that is, to observe this Institution in remembrance of him. And St. Paul tells us, that as often as we eat this Bread, and drink this Cup, we do shew the Lord's Death till he comes; which implies the Continuance of this holy Rite till our Lord's second coming, that is, to the End of the World. And there is the greatest reason we should by some solemn Rite remember the Death and Sufferings of the Son of God for us, whereby alone we obtain the Pardon of our Sins, the Assistance of God's Holy Spirit, and our Right and Title to a happy Immortality in another Life: I say, there is the greatest reason we should do this, that our Lord's Disciples might in no Age forget, as human Nature would be too apt to forget, what their



their dear and only Master hath *suffered* for them, and the Benefits they receive by his suffering, and that their Minds and their Practice may be duly influenced by a just Sense of both. For he died *not for himself*, but for *our Sins*, and his Death was a *Sacrifice* altogether holy, and all-sufficient for the Sins of Men, that is, he offered up himself to God according to his Will upon the Cross, that by his Death for our sakes, and as it were in our stead, he might make Atonement to God for our Sins, that so those that *believe in him* should not perish, but have everlasting Life. And this being a Method of God's own appointing for our Redemption (for our Lord was delivered up by the determinate Counsel of God into wicked Hands to be crucified and slain) we may be sure it was a Method that is wise, just and holy, and while we discern his Justice in the Punishment of the Sins of Men, he shews his exceeding Mercy towards them in their Pardon and Redemption. How thankful ought we therefore to be for this *Sacrifice of the Death of Christ*? How ready to celebrate on all proper Occasions the Memorial of it, and of the Benefits which we receive thereby in this holy Sacrament which he himself instituted for that End?

2. Indeed how often we shall do this, is not particularly mention'd to us in the holy Scriptures, except that our Lord's commanding this to be done *in remembrance* of him, and St. Paul's mentioning, that *as often* as we eat this Bread, &c. implies that this Institution is to be *often* observ'd in the Church, for a continual Memorial of our Lord's Death to the End of the World. And the Nature of this holy Sacrament, and the Sense and Practice of the

the Church, shew that it ought to be *often* received. For sure it is proper, that we who are redeemed by our Lord's Passion, should *often* celebrate the Memorial of it in this Sacrament of his own divine Institution for that End; and we have all need *often* to receive the Benefits which it was intended to convey to us. For as we are frail and sinful Creatures, we have *often* need to have the Assurance of the Pardon of our Sins in this holy Sacrament, to renew our Resolutions of Obedience, and to receive Supplies of Grace to enable us to perform it. As we are subject to many Troubles or Afflictions of one kind or other here, we have need *often* to comfort and refresh our Souls in this holy Banquet with the Bread and Water of Life, and to raise up our drooping Spirits with the Hopes, that whatever our Lot is here, God has provided another Country for us, where we shall be happy for ever. In a word, we have need to keep up the Life and Spirit of Religion vigorous upon our Minds, by the *frequent* Participation of this great and excellent Mystery of it. And accordingly the *primitive* Christians *frequently* receiv'd it, so frequently, that they seem constantly to have made it a Part of their *Sunday* Service; and our Church in particular recommends and advises *frequent* Communion; and as *three times* in the Year is the least she enjoins, every good Christian and true Member of this Church should make a Conscience of receiving the holy Sacrament so often *at the least* every Year; and if all could be persuaded to receive the holy Sacrament *but so often* with sincere and honest Minds, I believe we should find the good Fruits and Effects of it on the Minds and

See the 13th Canon.

and the Lives of Men. And therefore it were heartily to be wish'd, that all that are come to Years of Discretion, and are competently instructed in the Nature of the Christian Religion, and of this holy Sacrament of it, and have Opportunities for it, would never fail so often always to receive it. And as for receiving it *oftner*, let every good Christian judge as well as he can for himself, according to his *Circumstances and Condition*, and the *Opportunities* he has for more frequent Communion, with this only Observation, that the *oftner* he receives it with a devout and good Mind, the greater Benefits and Advantages he may reasonably expect to receive by it.

1 Cor. xi. 23,  
Etc.  
Matth. xxvi.  
27.

3. But that we may the better understand the *Nature* of this holy Sacrament, it will be necessary to consider each of the two Parts therein. And first, *the outward and visible Sign is Bread and Wine, which the Lord hath commanded to be received by us.* For at the Institution of this Sacrament *he took Bread, and when he had given Thanks he brake it, and said, Take, eat. Likewise also he took the Cup, and gave Thanks, and gave it to them, saying, Drink ye all of it.* Thus therefore both the *Bread and Wine* in this holy Sacrament are to be received by us, by our eating of the one, and drinking the other. And the *inward Part or Thing signified* by the Bread and Wine which are thus to be receiv'd by us, is the *Body and Blood of Christ, which are verily and indeed taken and received by the Faithful in the Lord's-Supper.* For at the same time that our blessed Saviour appointed this holy Feast of Bread and Wine, he also added, *This is my Body, which is broken for you, and this is my Blood of the New Testament, which is shed for many for*

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the Remission of Sins. By which our Lord plainly signified, that the Bread and Wine in this Sacrament are appointed for a holy and religious Purpose; and as by this holy Sacrament we are to keep up a solemn Memorial of his Passion, so the *Bread* represents his *Body*, which was broken, and the *Wine* represents his *Blood*, which was shed for our sakes. We are therefore by no means to receive the Bread and Wine in this holy Sacrament as common Food, but with *Reverence* and *Devotion* suitable to so holy a Rite, in which the *Bread* and *Wine*, according to our Lord's Institution, signify or represent to us his most sacred *Body* and *Blood*, which in a sacramental Sense are *verily and indeed taken and received by the Faithful*, that is, those who truly believe in the *Lord's-Supper*. I say, in a sacramental Sense; for it is not only in itself most absurd to suppose that our Lord here meant that the Bread and Wine is his Body and Blood in a *literal* Sense; but *St. Paul* expressly calls it *Bread* when it is eaten in this holy Sacrament. *Whosoever*, says he, *shall eat this Bread and drink this Cup of the Lord unworthily*—— And 'tis no wonder our Lord so expressed himself, when that manner of speaking was not uncommon, so as to call the Thing signifying, by the Name of the Thing signified by it: As *Circumcision* was called the Covenant, of which it was a Token. So that when it is here said, that the *Body and Blood of Christ are verily and indeed taken and received by the Faithful in the Lord's Supper*, it is not meant that they receive Christ's *natural* Body and Blood, but that by receiving the Elements of Bread and Wine,

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1 Cor. xi. 27.

Gen. xvii. 9,

II.

See also 1 Cor.

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they are Partakers of Christ's Body and Blood really and truly in a *sacramental* Sense, inasmuch as they are thereby effectually made *Partakers* of the *Blessings* or *Benefits* of them. From whence also it follows on the other hand, that these are by no means *naked Signs*, as if they were the Memorials of our Lord's Body and Blood by human Appointment only, but that they are *replenish'd* with divine Virtue by means of our Saviour's Institution, to represent, or rather to become in a *sacramental* or *spiritual* Sense his Body and Blood, and to convey to the Faithful the Benefits he has purchased for his Church, by the Sacrifice of his *natural* Body and Blood; which *Benefits* are the *strengthening* and *refreshing* of our Souls by the Body and Blood of Christ, as our Bodies are by the Bread and Wine. So that the Body and Blood of Christ, received by the Faithful in this holy Sacrament, becomes *spiritual* Food to our Souls, as Bread and Wine is *temporal* Food for our Bodies; and the reason why our Souls are refresh'd and strengthen'd thereby is, because herein we have the Assurance of God's Pardon and Mercy seal'd to us, and his Grace to enable us to do his Will, so as that we shall be accepted by him. Our Lord himself has said, *He that eateth my Flesh and drinketh my Blood dwelleth in me, and I in him.* And as we are sure that we must needs effectually eat his Flesh and drink his Blood, when we do it by a true and lively Faith in this holy Sacrament, in which his Body and Blood are expressly exhibited to us; so also we are sure, that those with whom he vouchsafes to dwell, have both the Forgiveness of their Sins, and his Grace to enable them to obey his Laws.

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John vi. 56.

The Consequence of which is, if they continue in that State, a happy Immortality of the Soul, and a glorious Resurrection of the Body also at the last Day. According to what our Lord has also spoken a little before in the same Chapter; *whoſo eateth my Fleſh and drinketh my Blood hath eternal Life, and I will raiſe him up at the laſt Day.*

**Q.** What is required of them that come to the Lord's-Supper?

**A.** To examine themſelves, whether they repent them truly of their former Sins, ſtedfaſtly purpoſing to lead a new Life; have a lively Faith in God's Mercy through Chriſt, with a thankful Remembrance of his Death; and be in Charity with all Men.

1. The *Lord's-Supper* being ſo holy a Rite of our Religion, it is manifeſt that ſomewhat muſt be required on our Parts to render us meet or worthy to be Partakers of it. For it were abſurd to ſuppoſe that it was ever intended for the *Vicious* or *Profane*, while they continue to be ſuch; and certainly ſo holy a Mystery ought to be receiv'd in a *holy* and *reverend* manner by all. And accordingly St. Paul exceedingly reproves the *Corinthians* for their unworthy manner of receiving it, and aſſures them, that *whoſoever ſhall eat this Bread, and drink this Cup of the Lord unworthily, ſhall be guilty of the Body and Blood of the Lord*, that is, ſhall bring great Guilt upon his Soul by his Irreverence and Diſreſpect to the moſt ſacred Body and Blood of our Lord, which is re-

Discourſe  
XXVI.

1 Cor. xi. 27.



verse 29.

ver. 30, 31, 32.

presented by virtue of his own Institution in this holy Sacrament. And hence, as he soon after speaks, *he that eateth and drinketh unworthily, eateth and drinketh Damnation to himself, not discerning the Lord's Body*, that is, he exposes himself to the Judgment of God, in laying some temporal Calamity upon him upon account of his profaning of so holy a Mystery. For that this is the Meaning of the Word *Damnation* or *Judgment* in the Original, is manifest from some of the following Verses. *For this Cause*, that is, for their disorderly receiving of the holy Sacrament, *many are weak and sickly among you, and many sleep*, that is, many die. *But when we are judged we are chastened of the Lord, that we should not be condemned with the World*; so that the *Judgment* here meant, is some temporal Judgment or Chastisement of the Lord in this Life, to prevent our *Condemnation* in the next.

verse 28.

2. But tho' the Sin of *profane* Men in receiving this holy Sacrament at all, and particularly in receiving it after a *disorderly* or *unworthy* manner, is great, yet the only *just* Inference that can be drawn from hence is, not that we ought to *neglect* this, which is so plain an Institution of the Christian Religion, but that we ought, as well as we can, to become *meet* for so holy a Rite, and perform it after as *worthy* a manner as we can. And this is the Inference that *St. Paul* makes from their Sin and Danger, in their receiving the holy Sacrament *unworthily*. For he does not advise them, in order to avoid that Danger, not to receive it *at all*, but only that every one should *examine himself*, and so that he should

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eat of that Bread and drink of that Cup, that is, that he should consider and repent of his former Misbehaviour at the Participation of this holy Sacrament, and accordingly receive it *worthily* for the Time to come. The only further Enquiries therefore that remain now to be consider'd, are: First, what *Disposition of Mind* is requisite for the worthy receiving of this holy Sacrament. Secondly, *how it may be attain'd*. Thirdly, how to partake of this holy Mystery after a *worthy manner*. And lastly, what ought to be the *Effect* or *Fruit* of it on our Minds and Lives.

3. Wherefore in the first place, in order to shew what *Disposition of Mind* is requisite for the worthy receiving of the *Lord's-Supper*, it will be proper to consider in one View the whole *Nature* and *Design* of it. For that which is suitable thereunto can be the only *Disposition of Mind* that is *requisite* for the *worthy* receiving of it. This holy Sacrament therefore was design'd not only, as has been before observ'd, to keep up a constant grateful *Remembrance* of our *Saviour's* Passion, and to convey to his faithful Disciples the *Benefits* of it, but it is also a Rite to *unite* together all true Christians in *Love* and *Charity*; for we being many, says the *Apostle*, are one Bread and one Body, for we are all Partakers of that one Bread, and have been all made to drink into one Spirit. Hence therefore as by this holy Sacrament we become as it were more intimately *united* into one Body, which is the blessed Company of all faithful People, so we ought accordingly to love one another as Brethren, and to do those good Works which are the

1 Cor. x. 17.

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1 Cor. x. 16.  
Etc.

Pfal. l. 5.

the genuin Fruit of this noble Principle of Christian Love and Charity. And moreover, this holy Sacrament, as well as that of Baptism, is to be consider'd as a *fæderal Rite* of the Christian Religion, that is, such a Rite whereby we have Communion and Fellowship with God, and hope to receive Blessings from him, and on our Parts renew our Covenant with him to be his faithful Servants for ever. And this also appears from the Comparison that St. Paul makes between the *Lord's Supper* and the *Jewish and Gentile Sacrifices*, that as the *Jews* by eating of their Sacrifices were *Partakers of the Altar*, that is, had Communion and Fellowship with God, the true God, the God of Israel, whose Altar it was; and as the *Gentiles* by eating Things sacrificed to Devils, had Fellowship with them, so *Christians* by partaking of the Table of the Lord in this holy Rite, have thereby Communion or Fellowship with him, and by consequence enter into Covenant with him to be his true Disciples. As in respect of the *Jewish Sacrifices*, it is written in the fiftieth Psalm, *Gather my Saints together unto me, those that have made a Covenant with me by Sacrifice.* And indeed in the very Nature of the Thing, to partake of the *Lord's Table*, on which the Bread that is broken is the *Communion of his Body*, and the Cup of Blessing which is blessed is the *Communion of his Blood*, is in a solemn manner in effect to declare before God and Men that we are his Disciples and Followers, in humble Hopes and Confidence of his Mercy towards us, and with a just Sense of our Obligation to obey him.

4. And



4. And from hence, that is, from the whole Nature and Design of the Lord's-Supper, as before explain'd, it will be easy to discern, that the Disposition of Mind requisite for receiving of this holy Sacrament (after being first acquainted with the Nature of the Christian Religion in general, and of the Lord's-Supper in particular, which are necessary, as previous to any other more particular Qualification for it) consists in having a true Repentance for our former Sins, with a stedfast Purpose of leading a new Life, in having a lively Faith in God's Mercy thro' Christ, with a thankful Remembrance of his Death, and in being in Charity with all Men. The first is requisite, because this holy Sacrament is a fæderal Rite of the Christian Religion, which calls us to Repentance for our Sins, and to an obedient and virtuous Life. The second is requisite, as this holy Sacrament is design'd to keep up a continual grateful Remembrance of the Sacrifice of the Death of Christ, and the Benefits which we receive thereby; and the last is requisite, because it is a Rite of Love and Charity.

5. But lest any should be deter'd from receiving this holy Sacrament, because these are the Qualifications that are required of those that would come to it worthily, there are two Things proper to be observ'd. The first is, that 'tis not the utmost Degree of Perfection in these Graces of Repentance, Faith and Charity, that is necessarily required of us in order to be Partakers, with Benefit to ourselves, of this holy Sacrament. For if that were the Case, none should ever receive at all, considering that none are perfect in this Life. And <sup>1</sup> John 1. 8. this Sacrament doubtless was intended for the

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Matth. xii.  
20.

the *Weak*, provided they are *sincere*, as well as the more *perfect* Christians. And therefore those who *sincerely*, or as well as they can, *repent* of their Sins, and *believe* in Jesus Christ, and are *in Charity* with all Men, tho' not in so great Perfection as they desire, yet need by no means scruple coming to this holy Sacrament, which our Lord, who will not *quench the smoking Flax*, nor *bruise the broken Reed*, most certainly intended, not for the *Condemnation*, but the *Salvation* of his People. And such sincere, tho' imperfect Christians, have in this respect even the greater need to receive this holy Sacrament, in order to *renew* and *confirm* more and more their *Repentance* for their Sins, their *Resolutions* of future Obedience, their *Faith* in God's Mercy through Christ, with a *thankful Remembrance* of his Death, and their *Charity* for all Men, and to receive *Supplies* of God's *Assistance*, to enable them to go on from one degree of Perfection to another in these holy Graces. In a word, whoever desires to come to this holy Sacrament with an *honest* Mind, to express his *Duty* and *Thankfulness* to God for his infinite Mercy to us by the Death of Christ, with *sincere* Desires of obtaining the *Pardon* of his Sins, and God's *Grace* to enable him to lead a good Life, he may with Comfort approach God's holy Altar, tho' he is sensible he is not worthy so much as to gather up the Crumbs under his Table. The *other* thing to be observ'd to hinder our being deterr'd from receiving the holy Sacrament, because these holy Graces of *Repentance*, &c. are requisite to the *worthy* receiving of it, is, that these Graces are also requisite in the Course of a Christian Life,

Life, even tho' the holy Sacrament had never been ordained, or tho' we were under no Obligation to receive it. For by the very Nature of the *Christian Religion*, we are obliged to *repent* of our Sins, and *sincerely* to *desire* and *endeavour* to lead good and virtuous Lives; we are oblig'd to *believe* in our Lord Jesus Christ, and certainly it becomes us to have a *thankful Remembrance* of his Death; and we are obliged to be in *Charity* with all Men, Hence therefore the *Disposition* that is requisite for the holy Sacrament, is but the same which in the main is the *Disposition* of every good *Christian* in the general Course of his Life; and such a happy Person has no more to do when he comes to this holy Sacrament, but to *trim his Lamps* as it were, and to *renew* and *enliven* those holy Graces in him, But as to the *Wicked* or *Profane*, they ought by no means to dare to come to so holy a Sacrament with their Sins *unrepented* of. For as thereby they only profane so holy a Sacrament, so they the more expose themselves to God's Judgment against them. Not that they are at all in a safe or secure Condition, because they don't come to the holy Communion; but as they are altogether unmeet for it, so they ought to judge themselves also unmeet to obtain God's Mercy; and if by reason of their *unrepented* Sins, they are unqualified to have Communion with God at his Table here on Earth, they must be also unqualified to have Communion with him in Heaven. And therefore such Men, if they desire to escape the Punishment of their Sins, have no other just Method to take, but to flee to God's Mercy for Refuge, by a *sincere Repentance*, and *Faith* in our Saviour Jesus Christ.



In order to the former, they will do well to *examine* or consider thoroughly their spiritual State or Condition, that is, the Disposition of their Minds, and their former Practice in relation to Virtue and Vice, or their Obedience or Disobedience to the Laws of God; and then to *confess* and bewail their Sins to Almighty God, with full *Purpose* of Amendment of Life, and sincere Prayers that God would more and more give them true and sincere Repentance, that he would pardon and forgive them, and enable them to keep his Laws. In such a Case they may and ought with Comfort to look up to *God's Mercy in Christ*, who is always ready to receive those that come unto him with a penitent Heart and a lively Faith. And with this most happy Disposition, it will be their Duty and their Happiness often to receive this holy Sacrament, notwithstanding their former Sins, not doubting but that *they also* shall partake of the inestimable Benefits of it, to their great and endless Comfort.

6. Now from what has been already said, we may the easier in the *second* place discern *how we may attain* that Disposition of Mind which is requisite for the worthy receiving of this holy Sacrament. The best Method whereto is, to *become good Christians*, believing what the Gospel teaches us, and doing what it commands, in the general Course of our Lives. For a truly christian, or an obedient Life, consists, as we have seen, in the Exercise of those divine Graces, wherein that good Disposition of Mind that is requisite for the worthy receiving of the Lord's Supper consists, or else flows from them. Hence therefore

therefore the best Preparation for this holy Sacrament, is to be such as our Religion requires us to be, both in the inward Frame of our Minds, and our outward Deportment; as 'tis reasonable to suppose, that this must be the best Preparation for the most solemn Institution of it.

7. But besides this *habitual Preparation*, it is requisite that when we have Notice aforehand of a *Communion*, we set some Time apart, the better to fit or dispose ourselves, by *actual Preparation* for the worthy receiving of it; that is, that we employ some proper Portions of our Time in such religious Exercises or Meditations, as tend to produce in us, or to improve the aforesaid Disposition of Mind, which is proper for the *Lord's-Supper*. *Good Men* indeed have less need of this actual Preparation, tho' it becomes them also to *trim their Lamps*, and to *enliven* as it were that good Disposition of Mind which they already possess, whenever they are to receive this holy Sacrament. But *ill Men* ought to take great Care and Pains in their Preparation for it, for otherwise they cannot be meet for it at all. But in neither the one nor the other does this *Preparation* depend upon little Rules. The main is an *honest Heart*, or a *Mind sincerely desirous* and *endeavouring* to be good. In which Case let every one judge as well as he can for himself, according to his Circumstances or Condition, what Time it may be proper for him to set apart, or what Method to take in *preparing* himself for the *Lord's-Supper*.

8. *Thirdly*, as to the *manner of receiving it*, it may suffice to Minds well disposed to say,

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that it ought to be in a manner *suitable* to the *Majesty* of God, and the *Kindness* of our Redeemer, our own *low* and *poor Condition*, and the *Blessings* we hope for from him in this holy Sacrament; that is, that we always receive it in a manner that shews our *Devotion*, and *Repentance* towards God, our sincere *Faith* in Christ, and *Thankfulness* for his Death, and our *Charity* for all Men. In a word, that our Behaviour be such as becomes the *Nature* and *Design* of this holy Service.

9. And *lastly*, as to the *Effect* or *Fruit* this holy Sacrament ought to have on our Minds and Lives; it is certain we ought so to be influenc'd by it as to become sincerely pious, just, charitable, and sober thereby; or if we are so happy as to be already in any measure so, that we improve in those holy Graces and Virtues, or at least continue in them, without the least Diminution or Decay; and accordingly that we shew forth in our Lives and Conversations the genuin Fruits of Piety, Justice and Moderation. In a word, as the Observance of none of the *outward Ordinances* of Religion will be of any Avail to us without a good Mind and a good Life, as the *Fruit* or *Effect* of it; so we ought to form as well as we can both our inward Disposition and outward Deportment, according to the Obligations which our holy Religion in general, and this Institution of it in particular, lays upon us. And happy it will be for us if it always have this blessed *Effect* upon us accordingly.



## Of Confirmation, and other Usages of the CHURCH.

1. BESIDES the holy *Sacraments* of *Baptism* and the *Lord's-Supper*, there are also other *Rites* or *Usages* in the Church, which deserve here to be considered and explained, namely, *Confirmation*, *Penance*, *Ordination*, *Matrimony*, and *Visitation of the Sick*. Not that it is hereby in the least intended to exalt these into the Number of *Sacraments*. For it is plain they have not the same Nature of *Sacraments*, as *Baptism* and the *Lord's-Supper* have, as being neither generally necessary to *Salvation*, nor having any outward visible *Sign* ordained by *Christ*, to signify or convey to us some inward or spiritual *Grace*. But being holy *Usages*, and all of them perhaps in some measure or other of *divine* or else *apostolical* Institution, they deserve a room among these *Discourses* on the Church *Catechism*. And it were also proper to say something concerning them, were it only for the wrong *Notions* entertain'd of them, and the *Superstitions* with which they are clogg'd in in the Church of *Rome*.

2. And first therefore, *Confirmation* is that Rite, by which the *Bishop*, who is the chief Minister in the Church, lays his *Hands* on such as have been baptized, and in a solemn manner blesses them. It is called *Confirmation*, because those that come to it are thereby confirmed or strengthened in the Profession

Office of Con-  
firmation.

Acts viii. 17,  
18. & xix. 6.

Numb. vi. 23.

profession and Practice of the Christian Religion, into which they were *baptiz'd*, by means of the Bishop's Benediction, or solemn Prayer to God with Imposition of Hands, for his *Holy Spirit to be bestow'd upon them*, and also by means of their renewing their *Baptismal Vow* (according to the Usage of our Church) ratifying or *confirming* the same in their own Persons, which also may be a reason of its Name. And this holy Usage seems deriv'd to us from the Practice of the holy *Apostles* themselves, who *laid their Hands* on such who had been *baptiz'd*, which was accompanied with the *Gift of the Holy Ghost*. And we may reasonably hope that the solemn Prayers which the *Bishop* offers up for those who are already enter'd into the Christian Church, and are desirous to believe the Doctrine of it, and to obey its Laws, will be also accompanied with God's *heavenly Grace and Blessing*. And as the *Levites* of old were appointed to *bless* the Children of *Israel*, we have no reason to doubt but that the *Blessing* of the chief Christian Priests will be now no less effectual for their People on whom they lay their Hands, after the Example of the *Apostles*, in this holy Rite, to certify them by that Sign of God's Favour and gracious Goodness towards them. And in as much as Persons when they come to Years of Discretion are here also brought to take the Profession of *Christianity* upon themselves, and in their own Name, which was before done for them by their *Godfathers* and *Godmothers* when they were *baptized*, this Solemnity may be of good Use to put them in mind of the *Necessity* and *Importance* of the *Christian Faith* and a *Christian Life*, when in  
their

their own Names they take upon themselves the Obligations of their *baptismal Vow*, and are confirm'd in the Christian Church by one of the chief Pastors of it. And in order to this the Church has ordain'd that Children should be taught this short *Catechism*, which contains the *Principles* of the Christian Religion, into which they have been baptiz'd, before they be brought to the Bishop to be confirm'd by him. Confirmation therefore being so ancient an Usage, and of so good Use in order to our being confirm'd or strengthen'd in the Christian Religion, our Church has made it in some measure a *Qualification* for receiving the greatest Mystery and Privilege of the Faithful, I mean the holy Sacrament of the Lord's Supper, by ordaining that none be admitted to the holy Communion until such time as he be confirm'd, or be ready or desirous to be confirm'd. Not that those who have no Opportunity of this Office need give themselves any scrupulous Uneasiness concerning it. For the want of it can in such a Case in no wise affect the State of their Souls; and those who are willing to come to be confirm'd according to the Design of the Church, sufficiently answer her Intent by that *Will*, tho' they should never have an Opportunity to put it into practice.

Rubr. at the end of the Office of Confirmation.

3; In the next place *Penance*, or which is the same thing, the *Discipline of Repentance*, would be of excellent Use also in the Church, if discreetly enjoin'd, and duly perform'd. It appears, not only from the Nature of the Church, as it is a *Society*, but also from the Power our Lord gave to his *Apostles* of remitting and retaining Sins, and the Practice of

John xx. 23.  
I Cor. v. 2,  
&c.  
of



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See 1 Cor. v.  
5.

Matth. xviii.  
18.

of the Church consequent thereupon, that she has a Power to *excommunicate*, that is, to expel or turn out of her Society or Communion *obstinate and notorious Offenders*. And the *Design* of this Power is not only to *preserve* the Sound from the Infection of their Example, and to *deter* them from the commission of the like Sins, but also to *bring* the *excommunicated* Persons themselves to *Repentance*. For no Part of the Discipline of the Church is for the *Destruction*, but the *Salvation* of the Souls of Men; and if Men have any *Sense* of *Conscience* or *Religion* upon their Minds, or *Dread* of the Punishments of the World to come, this *Sense* will probably be *aroused* and *awakened*, when they consider the *just Sentence* of the Church against them for their Sins; that they are *judg'd* unworthy of the Society of Christians; and that what the Ministers of the Church do *justly* in such Case *on Earth*, is *ratified in Heaven*. And when by these or the like Means they are brought to a *Repentance* for their Sins, the Church may and ought to receive them again into her Bosom, and notwithstanding their former Sins, they may become no less than any others are, *living* and *sound* Members of Christ's Body, and be *sav'd* in the Day of his coming.

Eph. iv. 11,  
12.

4. And that proper Persons might be appointed for the *Ministration* of God's holy Word and Sacraments, and of these and the like Offices of the Church, our Saviour gave *some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the Saints, for the Work of the Ministry, for the edifying of the Body of Christ*. And that

that he intended a *Succession* of Ministers in his Church, appears from his sending his *Apostles* in the same manner as the Father had sent him, and his Promise to be with them to the End of the World, and from the constant Practice of the Church in its Administration and Government ever since. And the Method by which Men are so appointed to the ministerial Office, is by the *Imposition* or laying on of Hands of the *Bishops*, who both from *Scripture* and *primitive Antiquity* appear to have at least the chief Power of Ordination, and in this Sense certainly the sole Power, that none others ordain'd without them, which should be a great Inducement to us of the Church of *England*, both to rejoice that we have *Episcopal* Government among us, especially as it is freed from the Tyranny and Usurpation of the Church of *Rome*, and by no means to withdraw ourselves from the Communion of our Church to follow Teachers, who, to say the least, come not into the *Vineyard* the ancient and regular way. And the Method by which Ordination is performed, namely, by *Imposition of Hands*, is deriv'd down to us by ancient and universal Usage from the Times of the *Apostles* themselves.

5. As to *Matrimony*, let it be observ'd, that as 'tis a *holy* State, and of *divine* Institution, so it ought to be esteem'd or accounted of by us. To think or speak of it with Contempt, is to contradict the Sense of all *civiliz'd* Nations, and to forget that it is a *divine* Institution, ordain'd for excellent Ends and Purposes; not only to prevent

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Joh. xx. 21.  
Matt. xxviii.  
20.

See Acts vi. 6.  
& xiii. 3.  
Gen. ii. 18  
22, 23, 24.  
Mark x. 6,  
&c.

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the *Mischiefs* and *Miseries* that would arise from *confus'd* and *irregular Mixtures*, but to give Mankind that *rational Satisfaction* and *Assistance* that proceeds from a most sincere and disinterested, as well as most intimate Friendship and Amity. And none ought by any means to enter heedlessly unto it, or much less to satisfy their carnal Appetites, like brute Beasts that have no Understanding; but *reverently, discreetly, advisedly, soberly, and in the Fear of God*, duly considering the Causes for which *Matrimony* was ordain'd, as it is expressed by our Church in the *Office* for it. And certainly *Husbands* and *Wives* will find it their Happiness, as it is their Duty, to *love* and *honour* one another in this holy State to their Lives end.

6. Lastly, the *Visitation of the Sick* by the Ministers of the Church is of great Use. It is that they may *administer* to the Sick *spiritual Advice and Comfort*; that they may *pray* with them for their Recovery, if it should please God to restore them to their former Health, and *recommend* their Souls to him, when they are departing hence. Which good Offices may be not only a Means to confirm their Faith and Hopes in God's Mercy in such the Day of their Affliction, but also of *recovering* the Sick, or deriving down a Blessing on the departing Soul. *Is any sick*, says St. James, *among you, let him call for the Elders of the Church, and let them pray over him, and the Prayer of Faith shall save the Sick, and the Lord shall raise him up; and if he have committed Sins, they shall be forgiven him.* And tho' these Words seem to allude to and imply

James v. 14.  
Etc.



ply the *miraculous* Power of Healing that continued for some Time in the Church, and when the Sick were *anointed with Oil in the Name of the Lord*; yet in all Ages the Prayers of good Men will be of Use, if not always to the *sick* Persons themselves, yet to the edifying of others, or to their own Benefit, by having done so charitable a Duty. For, as St. James speaks soon after, *the effectual fervent Prayer of a righteous Man availeth much*, and therefore advises those to whom he writes to *confess their Faults one to another*, verse 16. and to *pray one for another, that they might be healed*. As to the *anointing* the Sick with Oil, though it appears from hence that it was *once* an ancient Usage in the Church, and from St. Mark's Gospel, that the *Apo-* Mark vi. 13. *stles* also us'd it when they *miraculously* healed the Sick in our Saviour's Time; yet it is by no means an *essential* Institution. For our Lord has no where left us the least Direction concerning it, and being a Ceremony in its own Nature altogether indifferent, nothing but an express Precept, either of our Lord or of his *Apostles* for the Use and Continuance of it, can make it *necessary* in all Ages to be observ'd; and we have the greater reason to believe that it is now in no respect necessary, because of those two Places quoted above, where *only* it is mentioned, the latter refers to the *miraculous* Power of the *Apostles*; the other also seems strongly to imply the same Power in the primitive Times. There is therefore no just Foundation for the *extreme Unction* of the Church of Rome, nor Cause to contend for the Use of Oil in our *Visitation of the*

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*Sick.* And to assert any Rite or Ceremony that is left indifferent by the Christian Institution to be of *essential* or *necessary* Obligation, is doing exceeding Disservice to Christianity, and exposing it to the Contempt of Scorners and Infidels, who are glad of every Pretence to reject what they are unwilling, tho' unreasonably, to comply with. How *unreasonably*, I hope in some measure to shew in the following Discourse.



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## CONCLUSION.

*Concerning the Excellency of the Christian Religion, and of the CHURCH of England.*

1. **H**AVING finished these *Discourses* on the *Principles of the Christian Religion*, as contain'd in our *Church Catechism*, and on *Confirmation*, and other *Usages of the Church*, it will now be a very proper *Conclusion* to shew in one short View the *Excellency of this Religion*, and of the *Church of England*, in which it is in so great *Perfection* profess'd and taught. And 'tis the more necessary to do this, because it is too notorious there is a *Spirit of Infidelity* appearing even bare-fac'd on one hand, and on the other too many of those, who are not without some *Sense of Religion*, separating themselves from one of the best Churches upon Earth. But we may easily discover, that these Things can be owing only to the *Wickedness* or the *Weakness* of Men.

2. Wherefore in the first place, the *Christian Religion* is in all *Respects* most venerable and excellent. It *improves* and *enobles* our Minds, by *instructing* us in the most excellent and necessary Things; it not only teaches us the *Being*, but also the *Nature* and *Attributes* of God, that he is infinitely great, wise, good and merciful, but just to punish guilty and impenitent Offenders; that he created the World, and redeem'd Mankind, and sanctifies his People; that in him and by him we and all Things that exist are preserved and



and supported in Life and Being; and lastly, that there are *three* divine Persons of the same divine Nature or Essence, in whom we are to believe, and whom we are to worship and adore. It gives us in Conjunction with the Books of the Old Testament (and it is the same Religion in the main that is contain'd in both, however differing in outward Rites or Institutions, or in the Measure of its Discoveries, according as it was delivered by degrees, and in various Dispensations suited to the various States and Conditions of the Church of God) it gives us, I say, a most noble and venerable *History* of Transactions in former Ages, the Knowledge whereof is of the utmost Consequence to us; such as the *Creation* of the World, the *Fall* of Man, the *Destruction* of the old World by the *Deluge* for their Sins, the *Call* of *Abraham*, the Father of the Faithful, and God's *dealing* with his former People the *Jews*, before the Coming of our Lord himself in the Fulness of Time to the World; and above all, it teaches us the wonderful *Oeconomy* of our *Redemption* by him, as it was by degrees *discovered* to the Sons of Men, manifested in full Light by his *Coming* into the World, by his *Death* on the Cross, his *Resurrection* from the Dead, his *Ascension* into Heaven, and powerful *Intercession* there; and will be *finally compleated* and *accomplished* at his *second Coming* to judge the World.

3. The *Christian Religion* gives us also the most *holy* and excellent Laws, such as are in all respects suited to our *rational* Nature, and would be even *pleasant* to us, were it not for our Corruption and Folly; and therefore

fore they are *such* Laws as we ourselves, if we were *wise*, would chuse to be given us: The Design of which is, to teach and command us a *sincere Love* of God, who infinitely deserves it; and a *filial*, not a *slavish* Fear of offending him, who is so infinitely great and good; together with a *Love* and *Beneficence* towards Mankind, and a just *Moderation* of all our Desires or Inclinations; and that we do these Things not out of any *mean* or *worldly* Designs, but a *noble* Principle of *Love* and *Obedience* to God, and *Faith* in our Redeemer.

4. And the *Rewards* upon which these Laws are established and proposed to us, are great and excellent, worthy so *divine* an Institution, and the *Nature* and *Reason* of Men. It shews us the inestimable Privileges of the *Communion of the Faithful*, that we may earnestly desire and contend to be of their happy Number; such as the *Forgiveness of Sins*, the *Protection* of God's Providence, and the *Ministry* of his *Angels*; the happy *Immortality of the Soul*, the *Resurrection of the Body*, and an eternal Happiness in both at the *final Consummation* of all Things; a *Happiness* suited in all respects to rational Beings. And tho' the *everlasting Punishment* that is threatened against wicked Men is indeed *terrible* to human Nature, yet let it be consider'd, that *good* and *virtuous* Men have no need to *fear* what is denounc'd only against the *Ungodly*; nor have the *greatest Sinners* reason to *fear* those Punishments, if they *repent* of their Sins, against which they are denounc'd: Let it be moreover considered, that God knows best *how* to govern and *deal* with his Creatures, and that we find  
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by Experience that *Fear of Punishment* is altogether necessary to work upon a great Part of Mankind, without which this World in some measure would even here be turned into a *Hell*; and that the Dread of an *everlasting Punishment* in another World may work upon many, whom *temporal Penalties* would no ways influence. By means whereof the generality of wicked Men are perhaps not so wicked as they otherwise would be; as we find by Experience, that Men are unwilling to commit greater Acts of Wickedness, when they allow themselves in lesser ones. But tho' we were not able in any respect to discern the reason of God's appointing *everlasting Punishments* for the *Damned*, yet the only Use we ought to make of them, should be to *revere his Justice*, and to take heed lest by any means we become of their *accursed Number*. For 'tis not our *perverse Opinions* will alter the the Nature of Things, or *annul* those Punishments which God hath denounc'd. And we have the greater reason chearfully to make this Use of the *Punishments* of the Ungodly, since whatever they are we may *certainly*, unless it be our own Faults, escape them. For,

5. In the last place, this *divine Religion* makes the most desirable *Provision* for the *Weakness* of our mortal Nature. It proclaims the *glad Tidings of Peace and Reconciliation* to all *penitent Offenders*; and therefore tho' we are *fallen and sinful Creatures*, yet if we *believe in Christ* as we ought, we *shall not perish, but have everlasting Life*. In order whereunto it *supplies* us with the *Assistance* of God's holy Spirit, to enable us so  
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to do his Will, as that we shall be *accepted* and infinitely rewarded by him. And the *Sacraments* of this Religion not only convey these *Blessings* to us, but do it in a way that is suitable to our Nature, by disposing us for it in a great measure even in a *natural* Way. The Sacrament of *Baptism*, as it solemnly enters us into the Church, and the Religion of Christ, so it is of Use to give us a more lively Sense of our *Obligation* to live suitable thereunto. And the Sacrament of the *Lord's-Supper* frequently and worthily receiv'd, tends naturally to keep up a constant and devout Remembrance in the Church of our *Lord's Death* for our Sins, and by consequence to induce us to repent of them, and to lead good and virtuous Lives in Obedience to his Laws. And the other holy *Usages* of the Church are also of excellent Use to promote the End and Design of this holy Religion. By *Confirmation* we are strengthened in that Faith and Profession into which we were baptiz'd. By *Penance* we are reconcil'd to the Church, when by our Sins we have render'd ourselves unworthy of her Communion. By *Ordination* an Order of Men are set apart and appointed to teach this Religion to the rest of the World, and to administer the Offices of it. By *Marriage* we are taught to restrain our unlawful Desires; and by it, if the Conduct and Behaviour of all were suitable to its Nature and Design, both in respect of their entering into this holy State, and their continuance in it, we might reasonably hope for a more general *Succession* of Men from one Age to another living in the Fear and Love of God, and the Obedience of his Laws. And lastly, by the *Visitation of the Sick*, Men are

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the more excited to a good and virtuous Life if they recover, and the better prepared for another World if they die.

5. And if it be needful also to take a View of the *Christian Religion* in comparison with others, or of the genuin *Fruits* and *Effects* of it in comparison with the Lives of those who profess it not, or professing disobey it, we shall find the difference to be at least generally such, as a noble *Piety*, a *disinterested Love* of Mankind, and its *Fruits Peace* and *Beneficence*, and a *rational Temper* of Mind, undisturb'd by immoderate or irregular Passions; I say, we shall find the difference to be such, as these noble Graces and this happy Temper of Mind are different from an *Ignorance*, or even a *rejecting* of God and Goodness, from a *savage Stupidity* or *pernicious Craft*, from *Murders*, *Adulteries*, *Robberies*, or any other kind of *dissolute Manners*, producing only Confusion and Mischiefs among Mankind. The former are the genuin and lovely Offspring of *Christian Obedience*, but the other the accursed Fruit of *Irreligion* and *Infidelity*, as they more or less abound in every false, idolatrous, or superstitious Religion.

6. And how happy is it, that by God's *Providence* and *Mercy* we have not only been baptized into this most holy and excellent Religion, but also live in a Church, I mean the Church of *England*, where we have this Religion profess'd and taught, and the *Sacraments* and other *Usages* of it administer'd to us in so great *Purity* and *Perfection*. In this Church we have the *Christian Religion* taught us as it is contain'd in the *holy Scriptures*, without those monstrous *Additions* which are obtruded on her poor Members by the Church of *Rome*; and we have the *holy Sacraments* and other *Usages* administer'd

administer'd with few, but proper Ceremonies, and without the Superstition and Idolatry of the same unhappy Church. We have here the Apostolical Government of the Church by Bishops, which is so unhappily rejected by too many of our own People; and however we may or ought to chuse, not to condemn other Churches who are without Episcopacy abroad, yet certainly we ought to esteem it an Happiness that we have here at home that Government of the Church establish'd amongst us, which appears to have been the Government of the Catholick Church in all Ages from the Apostolical Times.† We have here an excellent Liturgy, wherein to offer up our common Prayers to God, not in an unknown Language, or with superstitious and redundant Ceremonies,

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† One cannot doubt but that the Government of the Church by Bishops is agreeable to the Mind and Will of Christ, when he considers, together with its Reception every where, and so antiently in the Catholick Church, that it answers to the Jewish High-Priesthood; that our Saviour himself, who was appointed the High-Priest of our Profession, Heb. iii. 1. and the Bishop of our Souls, 1 Pet. ii. 25. had under him twelve Apostles and seventy Disciples, answering to the Priests and Levites under the Jewish Dispensation; that he afterwards expressly sent his Apostles, as the Father had sent him, John xx. 21, 22. whereby he constituted them as it were the High-Priests in his Church, with Power of continuing a Succession of their standing Apostolical Office to the End of the World. See Matth. xxviii. 20. At first indeed there could be no Appointment of particular Districts or Dioceses to particular Men. But in some Time, as we find in general that St. Paul was the Apostle of the Gentiles, as St. Peter was to those of the Circumcision, Gal. ii. 7. so also we have Intimation of particular Persons presiding over particular Places or Districts, as St. James at Jerusalem. See Acts xii. 17. & xv. 13, &c. Gal. i. 19. & ii. 9. Timothy at Ephesus, and Titus in Crete. See the Epistles to Timothy and Titus.



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as in the Church of *Rome*, and without being subject on the other hand to the *Embarrassment* or arbitrary *Effusions* of our Ministers, as the *Seats* of our *Dissenters* are. And perhaps too her *Discipline* of *Penance* is as good as the *Circumstances* of Things in these latter Ages will admit of; at least I know not where there is a *better* in any other Church upon Earth. And as this Church is truly *excellent* in itself, so I believe, that notwithstanding the *Irreligion* and *Profaneness* there is now amongst us (as there has been always more or less in all Ages and in all Countries) yet there are no where more *genuine Piety*, and *Virtue*, and *good Works* upon the Face of the Earth, than there are among the *Members* of the Church of *England*. If to this it be proper here also to mention the *Excellency* of our *Civil Constitution*, it may be truly affirmed, that if we know our own *Happiness*, we are certainly one of the *happiest Nations* upon Earth.

7. Now from this *View* both of the *Christian Religion* and of the Church of *England*, let this be, as it ought to be, the just *Consequence*, that we all study to be *such* as the *best* and *wisest* Christians have been in all Ages, and such in particular as the *good Members* of the Church of *England* are; that is, *such* as have a *sincere* and *uncorrupted Faith*, and *practise* those *good Works* which are the *Fruits* of it, such as those of *Piety*, *Justice* and *Charity* are, with a *just Moderation* of all our *Passions* or *Desires*. By which means we shall make the *best Provision* for the *Peace* and *Comfort* of our mortal *Lives* here on Earth, and a happy *Immortality* in Heaven.

*Directions*

**Directions for Morning and Evening Prayer, either for a private Person or a Family, out of the Book of Common-Prayer.**

**B**egin with the following Sentence, Confession, &c.

*Enter not into Judgment with thy Servant, O Lord, for in thy Sight shall no Man living be justified.*

*Almighty and most merciful Father; We have erred, &c.*

*Our Father, &c.*

*O Lord, shew thy Mercy upon us.*

*And grant us thy Salvation, &c.*

Then the Collect for the Day, and the rest of the Prayers to the end of Morning and Evening Prayer.

Any one as he pleases may use the whole, or add hereto any other Part of the Morning and Evening Prayer.

Particularly, as every one should endeavour to acquaint himself as well as he can with the Will of God reveal'd in his Word, he may with his Devotions, or on some other proper Times, read the *Psalms* and *Lessons*, or some Portion as he shall judge best of the holy Scriptures.

Instead of this Office, or together with it, the *Litany* may at any time be us'd, as any one shall judge meet.

Also with this Office, or any other time, one may use, according to his Discretion, one us'd

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or more of the *Collects* after the Communion-Office, or of the other *Collects* appointed to be us'd throughout the Year, particularly when he desires to pray for some particular Grace or Blessing. As for Instance,

For the profitable Use of the holy Scriptures, the Collect for the second Sunday in Advent.

For God's Grace and Mercy speedily to help and deliver him, that for the fourth Sunday in Advent.

For Regeneration, that for Christmas-Day, only leaving out the Words (as at this time) except at the proper Season.

In like manner other *Collects* may be us'd.

The Week before the Communion, every private Person may also profitably use the following Prayer out of the Communion Office, viz.

*I do not presume to come to this holy Table, &c.*

And the following after the Communion, viz.

*Almighty and everliving God, I most heartily thank thee, &c.*

Lastly, private Persons may apply the general Words in these Prayers of the Church to any particular Cases of their own, making proper Pauses or Rests for that Purpose. As in the *Confession*, they may confess to God any particular Sins of their own; in the Prayer for the *Clergy and People*, they may particularly pray for their own Minister and Parishioners; in the Prayer for all Conditions of Men, when they pray for the good Estate of the *Catholick Church*, they may particularly include their own more immediate Relations and Friends; and when they pray for those who are any ways afflicted, &c. they may particularly commend



to God any of their own particular Friends or Acquaintance; and lastly, in the *general Thanksgiving*, they may in a particular manner offer their humble and hearty Thanks to God for any Mercies or Blessings they themselves in particular have received. These Things they may do by offering up to God the Sense or Desires of their own Minds, either without any Words at all, or by such Words as their own Thoughts or Desires at such a time may suggest to them.

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*Morning-Prayer for a Child.*

Lord, have Mercy upon me.

Christ, have Mercy upon me.

Lord, have Mercy upon me.

Our Father, &c.

**O** LORD our heavenly Father, Almighty and everlasting God, who hast safely brought me to the beginning of this Day; defend me in the same with thy mighty Power, and grant that this Day I fall into no Sin, neither run into any kind of Danger; but that all my Doings may be order'd by thy Governance, to do always that is righteous in thy Sight, thro' Jesus Christ our Lord. *Amen.*

The Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Ghost, be with me, and with all Men, especially my dear Parents and Relations, evermore. *Amen,*

*Evening*

*Discourses on the Principles**Evening-Prayer for a Child.*

Lord, have Mercy upon me.

Christ, have Mercy upon me.

Lord, have Mercy upon me.

Our Father, &c.

**L**ighten my Darkness, I beseech thee, O Lord, and by thy great Mercy defend me from all Perils and Dangers of this Night, for the Love of thy only Son our Saviour Jesus Christ. *Amen.*

The Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Ghost, be with me, and with all Men, especially my dear Parents and Relations, evermore. *Amen.*

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